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LETTERS
ON
THE HUMAN BODY.

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IN publishing a new edition of these Letters on the *Human Body*, by the late venerable author, the Rev. J. Clowes, the Editors have complied with the request of many admirers of this little work, who, as they have found it so beneficial to their own states, in enabling them to understand the Word in its spiritual sense and application, wherever the organs and functions of the body are mentioned in the Sacred Volume, have wished that this excellent instruction may be rendered available to all who delight in spiritual knowledge as the means of improving their states of mind and of life, and of preparing them for a happier immortality in the Lord's Kingdom.

Manchester, July 1862.

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ON
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LETTERS
ON
THE HUMAN BODY,
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LETTER I.

*On the external Form of the Human Body, and on the
Lessons of Instruction thence resulting in Regard to
the Human Mind.*

MY DEAR SIR,

SOME time ago I had the gratification of addressing you on the subject of the *human soul*, by endeavouring to prove its immateriality and immortality, and especially its grand characteristic, as being a spiritual substance and form, created to receive life continually from GOD, the DIVINE SOURCE of its being and of all its astonishing energies.

Will you now permit me to call your attention to a subject neither less wonderful, nor less edifying; I mean the material, mortal covering of your immaterial

and immortal spirit, whilst I attempt to develop the various and important lessons of instruction, which the GREAT CREATOR, in His adorable mercy, intended to be presented daily and hourly to man, by its admirable form, and by its equally stupendous organs of sense, appetites, operations, &c.

I shall begin with its admirable *form*.

Perhaps, however, I ought rather to say *forms*; since it must be obvious to the most careless observer, that the human body, notwithstanding its aspect under *a single form*, is nevertheless a *complex* of forms, consisting of an indefinite variety of members, organs, &c., all of which, in their combined state make a *one*; whilst, in their separate state, they are each of them *distinct* forms, manifesting in their *distinctness* the same wonders of organization as in their *combination*. It is remarkable too, that each *distinct* form is, at the same time, a *complex* one; since, whether we regard the head or the foot, the hand or the *fingers* of which it is composed, we discover in each a *combination* of various constituent particulars, such as *bones, muscles, nerves, skin, &c.*, all arranged in the most exact order, and all tending to make *one form*, whilst an indefinite variety of these *one forms* constitute the grand *total* or the form of the human body. What then shall we say is the origin of this assemblage of *forms*, all is so combined, as to present to our view a *single form*, and this the most perfect,

the most beautiful, and the most complex of all others? Is it conceivable, or is it even possible, that any fortuitous concourse of atoms, as some philosophers have endeavoured to persuade us, could produce such an effect? This effect, too, was produced, as common sense dictates, long before the existence of human skill and contrivance, and therefore we are forced to confess, that the mechanism of the human body is totally independent of the art, invention, and design of man. To the GREAT CREATOR alone, then, whose name is JEHOVAH, the One Primary Cause of the formation, not only of *matter*, but also of *mind*, we are compelled to refer the production of the above most wonderful manifestation of His Divine power and wisdom in this lower world of Nature.

What volumes of instruction, then, all written in Divine characters, and edited by a Divine hand, are unfolded to our view in those external rolls, or coverings, which we call our bodies! For if these bodies be indeed the workmanship of God, then, it is plain, we behold in them visible proofs, not only of Divine goodness and intelligence, but also of Divine presence with us, and of Divine Providence over us. We cannot, therefore, look at the whole, or at any part, if we look with attentive eyes, without seeing a reflected Image of our HEAVENLY FATHER, and hearing it say to us, that *it is HE that hath made us, and not we ourselves; we are His people, and the sheep of His pasture.*

Even our little fingers would thus testify to us our Divine origin, and impressing continually on our minds a devout sense of the near relationship in which we stand to the CREATOR OF THE UNIVERSE, would inculcate maxims of the brightest wisdom and most edifying sanctity. For if none but GOD can make a finger, and if every finger is besides a compound of innumerable particulars, and at the same time itself a particular, as making a part of the general body, then does it not announce to us, with all the energy of its silent eloquence, that *its* MAKER is *our* MAKER, to whose goodness and wisdom alone we are indebted for the happiness of our existence, whether in reference to the whole, or to every part which enters into its composition ?

I am persuaded, Sir, that I am not here speaking on a subject which is either new or strange to you, because your own intelligence and experience must often have led you to see and to confirm the truth of all that I am now remarking. Possibly, however, notwithstanding the bright evidence of this truth, which has occasionally flashed on your understanding, you have still never accustomed yourself to reflect, that the *human body*, in the above instance, is an exact transcript and image of its parent *mind*, and especially of a *regenerate mind*, or one which is restored to the order of Heaven, since such a mind, alike with its body, is a *compound* of a variety of *members*, each of which

members is, in its turn, also a compound, consisting of an indefinite variety of particulars. Allow me, then, to call your attention for a moment to this *figurative* character of your body, as to a subject of importance, which, perhaps, has not heretofore been sufficiently considered, and which yet merits all consideration.

Every one knows, that what is commonly called the *mind* of man is a *compound* consisting of *will* and *understanding*, both which principles are necessary to constitute mind, since each, separate from the other, is a mere nonentity. For the *will*, it is generally allowed, is the seat of man's *love*, as *understanding* is the seat of his *thought*; and as *love* cannot exist without *thought*, or *thought* without *love*, in like manner, and for the same reason, *will* cannot exist without *understanding*, or *understanding* without *will*. But who cannot see, that the *will* or *love* of man is a complex of *loves*, which are as numberless as the various kinds and orders of goods, towards which they are directed, and that the *understanding*, or *thought*, of man is also a complex of *thoughts*, the multitude of which is, in like manner, proportioned to the same variety in the kinds and orders of the goods, about which they are occupied? It is evident then, that the human mind does not consist of only *one single love*, or of *one single thought*, but of an indefinite variety of both, and that in this variety there are

several orders and degrees, answering to and corresponding with the several parts of the human body. Thus one order and degree of *loves* and of *thoughts* may constitute the *head* in the mind, whilst another may constitute the *trunk*, another the *arms* and *hands*, and a fourth the *legs* and *feet*, the three latter being all of them in subordination to, and under the controul of, the *first* or *highest*, as is the case in the corresponding members of the body, which are all of them subject to, and at the disposal of, the *head*.

Behold here, then, my dear Sir, not only a development of the origin of that stupendous organization which you observe in your own body, as consisting of a variety of members and organs, all subordinated to each other in a wonderful order, but a lesson too of the most interesting wisdom, respecting the formation, or to speak more properly, the *re-formation* of your mind ! For need I inform you, that in this mind of yours, there must, of necessity, be some *ruling* love, to which every other love shall be in subjection, and that it remains with you to decide what this *ruling* love shall be, whether the love of God and of your neighbour, or the love of self and of the world ? It consequently remains with you to decide, what shall be the quality and character of your mind's *head*, since the *ruling* love, of necessity, constitutes the *head* ; and also, what shall be the quality and character of the *trunk*, of the *arms* and *hands*, and of

the *legs* and *feet*, &c. For if you are wise to make the love of God and of your neighbour your *ruling* love, then this spiritual love will, by degrees, gain the ascendancy over all natural loves, so as to reduce them to its own heavenly order, in which blessed case, every natural love, such as the natural love of glory, of wealth, of talent, of science, &c., will take a subordinate place, and assume a subordinate character, either of an *arm* and *hand*, or of a *leg* and *foot*, and will thus add to the perfection, beauty, and power of the mind, of which it is a member. On the other hand, if you are unwise to exalt the love of self and of the world to dominion in your own mind, by making it your *ruling* love, in this unhappy case, this natural and earthly love will, by degrees, become your mind's *head*, and will accordingly compel all spiritual and heavenly loves to submit themselves as subordinate *members*, by converting some into *arms* and *hands*, and others into *legs* and *feet*; and possibly by casting out some even under the *soles of its feet*, until your whole mind be reduced to a mere infernal form of disorder, deformity, and mischief.

Need I again inform you, that, as the *body* consists of a *variety* of organs, members, &c., and cannot possibly be a body without that *variety*, even so it is in regard to the *mind*; and, therefore, you are to conclude, that in the *regeneration*, which is nothing else but the restoration of the mind and life to the order

of Heaven, no *single* grace or virtue will suffice for the purpose, but a *combination* of graces and virtues will be requisite, some of *one* quality and degree, and some of *another*, but all capable of being so *combined* as to make a *unit*. It is not sufficient, therefore, that you cultivate in yourself the spirit of love and charity *alone*, nor yet the spirit of wisdom and faith *alone*, and least of all the exercise of works *alone*, but all the *three* are to be so *united*, as to make *one angelic mind*; in like manner as the *head*, the *trunk*, with the *arms* and *legs*, make *one human body*. For the same reason it will be necessary, as the Apostle expresses it, to “*add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity*” [2 Peter i. 5, 6, 7]; since the perfection of your mind, like that of your body, will depend on the *indefinite variety* of heavenly graces, which, like so many distinct spiritual organs and members, enter into its composition, and are in due subordination to each other.

You see then, my good Friend, how in the external form of your body, as consisting of a variety of organs and members, all arranged under one *head*, and all subordinated to that head, the ALMIGHTY, in His adorable mercy and wisdom, has been pleased to write a book of the most edifying and interesting instruction,

respecting the formation of your mind; or, to speak more properly, respecting, its *reformation* and *regeneration*.

But there is yet another singular and striking feature in your bodily form, which must not be overlooked, inasmuch as it also speaks a *figurative* language of the most profound wisdom, in regard to the form of your mind. The feature, to which I allude, is the general agreement and harmony established between what are commonly called the *right side* of the body, and the *left*.

Perhaps you have never been at the pains to examine this extraordinary feature with all that attention which it deserves. Allow me then to suggest a few observations on the subject, not with a view of unfolding the *whole* of its mysterious meaning (for that would require a volume), but only to put you in a train of reflecting within yourself on the wonders of Divine counsel, which the ALMIGHTY CREATOR has been pleased to store up, and present to your notice, in the astonishing mechanism of your corporeal frame.

It cannot have escaped the notice of a discerning eye, like yours, that the *right side* and the *left* of the human body bear a *general resemblance* to each other, which resemblance extends, also, to the *particular* organs and members which enter into the composition of each side. Thus you must have remarked, that the *hair*, on the *right* side of the head, is universally of

the same colour with the hair on the *left* side, and that this agreement in colour extends likewise to the *eyes*, and to the *cheeks*, on each side of the face. You must, too, have further remarked that the *arms* and *hands* the *legs* and *feet*, on each side of the body, are so exactly proportioned to each other in length and thickness, that it rarely, if ever, happens that there is the slightest disagreement between them except what possibly arises from the habit of using the *right arm* more than the *left*. But what, let me ask, is the cause and source of this astonishing, this universally extended harmony? Whence comes it to pass, or by what hidden law, that amongst all generations of men from the beginning of the world, and throughout the countless families of human beings in every part of the habitable globe, it was rarely, if ever, known that this harmony was interrupted? I am persuaded, that, in accounting for this phenomenon, you will never have the boldness, or rather the folly, to ascribe it to *chance*; because your own good sense will convince you, that what is commonly called *chance* is a mere *imaginary* agent, which has no real existence, and still less operation, except in the fancies of the thoughtless and irreligious. The phenomenon then is absolutely unaccountable on any other ground, than that of the Divine revelation which teaches, “*Thus saith Jehovah that made thee, and formed thee from the womb*” [Isaiah, xlii. 2]. And again, “*And now saith*

Jehovah, that formed me from the womb to be his servant" [Isaiah, xlix. 5]. If then we believe in this revelation, we are constrained to believe also, that the harmony, of which we are speaking, has its origin in the INFINITE and ETERNAL DEITY ; that it is a stupendous effect of that Divine goodness, and wisdom, and power, by which all things were originally created ; and thus that it is a standing and striking memorial, existing in all ages, and presented to the view of all people, that the human body bears in it a Divine impression, which perpetually exhibits the undeniable marks and characters of Divine skill, contrivance, and workmanship.

But to discover the *whole* of the Divine skill and contrivance, exhibited in this memorable instance, it will be necessary for you to elevate your intellectual faculty to a view of the mystery involved in the terms *right* and *left*, as applied to the body, until you discern that they apply also to the *mind*, as well as to the *body* ; and are thus expressive of the distinct spiritual principles, which enter into the composition of *mind*.

You are surprised, perhaps, to hear that the *mind* has its *right* and *left*, and that thus there is every reason to believe, that the *right* and *left* sides of the body, with their several organs and members, originate in a mental distinction, and owe their birth to it : but your surprise will cease, whensoever you are at the pains

to consider the words of the GREAT SAVIOUR, where He says to his disciples, in speaking of *doing alms*, "*Let not thy left hand know what thy right hand doeth*" [Matt. vi. 3]: and again, where He describes the awful separation of the *sheep from the goats*, at His second advent, in these words, "*And he shall set the sheep on his right hand, but the goats on the left*" [Matt. xxv. 33]. For what profitable, or indeed possible, meaning can be annexed to the precept, "*Let not thy left hand know what thy right hand doeth,*" if it be supposed to relate merely to the *left and right hands* of the body? And what instruction again can be conceived to result from the different lots of the *sheep* and the *goats* at the last day, if by the LORD's *right hand*, on which the *sheep* were to be set, and by His *left*, on which the *goats* were to be set, nothing else was intended to be expressed, but the *right and left hands* of the *body*? We are compelled then, in exploring the true and edifying import of the above passages of Divine counsel, to interpret them according to their reference to some spiritual principles, distinct from, and superior to, the members of bodily organization; which principles can be no other than mental principles, and these discriminated in reference to the spiritual distinction between *right* and *left*.

Do you ask what is involved in this spiritual distinction between *right* and *left*, or in what sense the

terms *right* and *left* can be applied to the *mind* or *spirit* of man?—I wish to reply, that it will be impossible for you to gain a clear and satisfactory idea on this most interesting and edifying subject, until you consider, and consider attentively, that all things in the universe, which are according to Divine order, have reference to two distinct principles, called the GOOD and the TRUE, and that nothing is given in heaven, and nothing in the world, which has not reference to those two principles: the reason is, because both the GOOD and the TRUE proceed from the DIVINE BEING, who is the source of all things. It will be necessary to consider yet further, that the mind of every man, if it be in Divine order, is a compound of the above principles, since, as every one knows, it is a compound of *will* and *understanding*, and the *will* was created for the reception of the GOOD, as the *understanding* was created for the reception of the TRUE.

Keeping now in view the distinction of these two principles, the GOOD and the TRUE, which enter into the composition of every orderly and well-disposed mind, you will be enabled to see clearly, that the GREAT SAVIOUR had manifest reference to these principles, when He delivered the edifying precept, "*Let not thy left hand know what thy right hand doeth,*" and also when He declared that, at His second coming, *He would set the sheep on His right hand, and the goats on the left.* You will discover, too, yet further, that by the *right hand*, in both the above passages, He intended

to mark and describe the principle of GOOD, and by the *left hand* the principle of TRUTH, because you will discern that this interpretation of the terms *right* and *left* is the only key, by which to unlock the deep and edifying meaning of each passage.

For let us apply now this key to the interpretation of the precept, "*Let not thy left hand know what thy right hand doeth,*" calling the *understanding* of TRUTH, with all its knowledge, the *left hand*, and the *will* of GOOD, with all its affections, the *right hand*, and what shall we discover to be the interesting result? Shall we not read, in the Divine precept, a salutary caution to the following effect, viz., that in the *doing of alms*, or, what amounts to the same, the exercise of charity, good ought to be done from a principle of good, and for the sake of good, and not without that principle, inasmuch as that is not good. Thus, in the exercise of charity, man ought not to consult his *understanding* only, since it is possible that this principle may be under the influence of the love of self, and of the world; but he ought to consult the *will* of GOOD, that so all his charitable exertions may be governed, guided, and sanctified by that *will*.

Let us apply the above key also to the Divine declaration, "*He shall set the sheep on the right hand, and the goats on the left,*" and what again will be the result? Shall we not perceive, that by the *sheep* here spoken of are meant all those, who are principled in HEAVENLY GOOD, which is the good of love and cha-

rity, and that by these being set on the LORD'S RIGHT HAND is signified, that, at the last Judgment, they will be exalted to an eternal conjunction with the LORD in His Divine principle of good? And shall we not perceive yet further, that by the *goats* here spoken of are meant those who are not principled in HEAVENLY GOOD, though possibly they may be principled in the knowledges of *heavenly truth*, and that by these being set on the LORD'S LEFT HAND is denoted, that they are sentenced to condemnation, and thus cannot be admitted into heaven, because they are void of the good of heaven, which is the good of love and charity, in their *wills*, notwithstanding the knowledge of the truth of heaven, which they may perhaps possess in their *understandings*?

Should you still want any additional proof, that the terms *right* and *left* have relation to *mind*, as well as to *matter*, you may find it abundantly in the testimony of the Sacred Scriptures, or Word of God throughout, on the important subject. For read only the book of Psalms, and observe what repeated mention is made of the *right hand*, as distinguished from the *left*, and as applied both to the DEITY and to man,* and then tell me

* See Psalm, xvi. 8, 11; xvii. 7; xviii. 35; xx. 6; xxi. 8; xxvi. 10; xlv. 3; xlv. 4, 9; xlviii. 10; lx. 5; lxiii. 8; lxxiii. 23; lxxiv. 11; lxxvii. 10; lxxviii. 54; lxxx. 15, 17; lxxxix. 13, 25, 42; xci. 7; xcvi. 1; cviii. 6; cix. 6, 31; cx. 1, 5; cxviii. 15, 16; cxxi. 5; cxxxvii. 5; cxxxviii. 7; cxxxix. 10; cxli. 4; cxliv. 8.

whether you think it probable, or even conceivable, that God Himself, in His own MOST HOLY BOOK, should mark this distinction, unless it had involved in it a deeper and more edifying meaning, than what relates merely to the hands of the body. Read also what is written of the *left-handed Ehud, a Benjamite* [Judges, iii. 15]; and of the *seven hundred chosen men left-handed* [Judges, xx. 17]; and again tell me, whether you think it either probable, or conceivable, that this circumstance of being *left-handed* would have been deserving of record by God Himself, unless it had been designed to mark another *left-handedness*, perfectly distinct from that of the corporeal frame. It is written also in the book of the prophet Jonah, that “*in the great city of Nineveh there were more than six score thousand persons, who could not discern between their right hand and their left hand*” [chap. iv. 11]. And is not this a further convincing proof of the truth of what has been above observed concerning the *right hand* and the *left*? For how very improbable it is, in the *first* place, that in a *great city* there should be *more than six score thousand persons*, who, *literally*, did not discern between their right hand and their left hand! And, in the *second* place, how much more improbable, even supposing the fact *literally* true, that it should have found a place in the Holy Records of the ALMIGHTY, unless it had related to a want of discernment of another, and infinitely more important

kind, viz., the incapacity to distinguish between the GOOD and the TRUE, thus between the principles of the former in the *will*, and of the latter in the *understanding* !

But, my dear Sir, it is greatly to be feared that there are many *Ninevites* at this day, who, like those of old, *cannot discern between their right hand and their left hand* ; or, to speak without a figure, who cannot, or do not, distinguish between the principles of GOOD and the principles of TRUTH. Let me earnestly caution you then, as you value the possession of all that is wise and good, against being betrayed into this miserable and mischievous folly. With this view, let me counsel you to consider, again and again, that your *mind*, like your *body*, has *two arms* and *hands*, or two operative powers, the one of the *will*, and the other of the *understanding* ; or, to express it otherwise, the one of love and its affections, and the other of truth and its persuasions. Think then with yourself of what importance it is, that these *two arms* and *hands* should be joined together, so as to act in unity ; in other words, that your *will* and *understanding*, your *affections* and *persuasions*, should be in harmony and concord with each other, so as to become mutual helps to each other in the great work of your regeneration and salvation. For what can your *will* and *affections* avail you in this great work, unless they be under the guidance of an *enlightened understanding* and *persuasions* ? What, again, can an *enlightened understanding* and *enlightened*

persuasions avail you, unless they lead you to, and confirm in you, the heavenly principles of love and charity in your *will* and *affections*? Let the formation of your *body* then, in this instance, be a lesson to your *mind*. For mark now how your *right* and *left arms* and *hands* are mutual aids to each other, and how this is the case, too, with your *right* and *left eyes*, your *right* and *left ears*, your *right* and *left legs* and *feet*; and what tremendous consequences would ensue if it was not the case. For suppose that your *right arm* and *hand* refused to act in concord with the *left*, or the *left* with the *right*; and that your *right eye*, in like manner, was at disagreement with the *left*, so that whilst *one* eye saw one shape and colour in an object, the *other* eye saw a shape and colour the very reverse: suppose, too, that one *ear* heard one sound, whilst the other ear heard a different one, or that one *leg* and *foot* attempted to move in one direction, whilst the other was urgent to move in another:—Who cannot perceive that, in all these cases, an endless confusion would ensue in all the sensations and operations of the body, and that the terrible consequence would be the destruction of all orderly sensation, and the annihilation of all orderly operation? Who, then, cannot perceive, for the same reason, that similar dreadful results would follow from the disagreement and disunion of the *affections* of the *will* and the *persuasions* of the *understanding*, in the human mind?

It is, I fear, but too common a thing, in the great concern of salvation and eternal happiness, for men to depend, either on purity of will *alone*, to the exclusion of truth in the *understanding*, or on the knowledge of truth in the *understanding alone*, to the exclusion of purity of will. Thus some make the *commandments* every thing, and a *creed* nothing, whilst others exalt the *creed* above the *commandments*, and rest their salvation on its pre-eminence. Some again depend on a life of *charity* separate from *faith*, whilst others regard *faith* as the master-key to the kingdom of heaven, and make *charity* of little or no account. But what shall we say of this division and disjunction of principles in the human mind, or *with what comparison shall we compare it?* Is it not like separating the *right side* of the body from the *left*, and thus *putting asunder what God has joined together?* Is it not making the *right eye* say to the *left*, *I have no need of thee*, whilst the *left* retorts, in its turn, *I have no need of thee?* Is it not putting the same language of independence into the mouth of the *right ear*, the *right hand*, and the *right foot*, in regard to its brother and companion the *left?* May it not therefore be properly and with truth asserted of those who exalt the *commandments* to the exclusion of a *creed*, or who exalt *charity* in a state of separation from *faith*, that they cut off their *left hands* and *feet*, pull out their *left eyes*, and stop their *left ears?* On the other hand, may it not, with the same truth

and propriety, be asserted of those, who magnify a *creed* to the exclusion of the *commandments*, or who annihilate *charity* by assigning to *faith* all the power of salvation, that they are the companions of the *left-handed Ehud, a Benjamite*, (Judges, iii. 15); and of the *seven hundred chosen men left-handed*, (Judges xx. 17); and besides, that their *right eyes, right ears, and right feet*, are discarded from all communication and connection with the *left*.

Allow me, then, my good Friend, to close my long letter with a short lesson of counsel on the interesting subject of which I have been treating, by earnestly cautioning you against the separation of the principles of *right* and *left*, or of *will* and *understanding*, of *goodness* and *truth*, or of *charity* and *faith*, in your own mind and life. For this purpose, accustom yourself to reflect continually, that the *separation* of these principles is only another name for their *destruction*. Let it be your constant labour then to *join them together*, by assigning to each its proper value and importance. I do not mean to say, that each is of *equal* value and importance, because assuredly, in point of rank and precedence, the *will* is entitled to pre-eminence over the *understanding*, *goodness* over *truth*, and *charity* over *faith*; but then I would insist, that it is perfectly consistent with this pre-eminence, that *understanding*, *truth*, and *faith*, should have their proper post of honour allotted them, and should at all times be

cherished, cultivated, and consulted, as the brethren, friends, and necessary counsellors of *will*, of *goodness*, and of *charity*. Give then to the principles of *will*, of *goodness*, and of *charity*, as constituting properly your *right side*, the *ascendancy* in your mind and life, but give, at the same time, to *understanding*, to *truth*, and to *faith*, a proximate dignity and interest, as constituting properly the *left side*; and rest assured that, in this case, all will go well with you both in time and in eternity. For, in this happy case, you will be found in the blessed number of those, who “*worship God in spirit and in truth*” (John iv. 24); thus not in spirit *alone*, nor in truth *alone*, but in spirit and truth *united*, consequently in the united principles of *love* and of *knowledge*, of *speculation* and of *practice*, of *faith* and of *obedience*; recollecting for your encouragement, that “*the Father seeketh such to worship Him*” (verse 23).

On some future occasion, I hope to be able to continue my observations on the *human body*. In the mean while, I remain, with devout prayer for your best interests,

Dear Sir,

Yours, &c.

LETTER II.

*On the Five Bodily Senses, and first on the Eye, and its
Connection with the Eye of the Mind.*

MY DEAR SIR,

IT cannot have escaped your observation, that the five bodily senses, called *seeing, hearing, smelling, tasting, and touching*, are the only doors of your communication with the outward visible world of nature, insomuch that if these doors are removed, or even closed, you would be as insensible as a stone to all the variety of earthly objects by which you are encompassed; and thus, instead of enjoying the splendour, and beauty, and delights of the *princely palace*, which is given for your habitation here below, you would find yourself a miserable captive in a dark and silent prison, shut out from every sensation of external comfort and enjoyment. You must consequently have noted, that you are indebted to the *eye* for all the delights, which gain admission through that organ into the mind, and in like manner to the *ear*, and the rest of the senses, for the several gratifications, with which they are continually solacing and supporting you, by presenting you with an exuberance of their multiplied and enchanting powers of affecting you. I can-

not therefore for a moment doubt, but that in a mind like yours, the blessed song of praise and gratitude must often have been elevated to the FATHER OF MERCIES, in humble and thankful adoration of the goodness which suggested, of the wisdom which devised, and of the power which constructed so many *inlets* for the reception of all that is delightful, interesting, and edifying in this lower world.

And here I might call your attention to the astonishing mechanism, displayed in the fabrication of the organs of the above senses, and manifesting a skill, in comparison with which all the works of human contrivance and ingenuity are rude and unskilful. For examine only the wonderful and internal structure of the *eye* and the *ear*, as made known by the experimental discoveries of modern anatomists. Look attentively, I say, at the organ of sight, with all its several appendages, of its *retina*, its *coats*, its *three fluids*—called *humours*, its *cornea*, its *pupil*, and its *crystalline lens*, &c., all arranged together in an order the most exactly suited to admit all the modifications of light, and thus promote vision. Look next at the organ of hearing, with its appendages, consisting of a *drum*, a *hammer* and *anvil*, a *stirrup*, a *labyrinth*, a *cochlea*, &c., all again so admirably arranged, as to render sensible all the modifications of the air, and thus admit every possible variety of sound. Let me then ask you, whether, in these two single specimens of divine workmanship, you do not discover a skill and a wisdom as far exceed-

ing all that is human, as heaven is above earth, or as Infinite is superior to finite.

But it is not my present intention to dwell merely on the external form and structure (astonishing and edifying as they are) of the several organs of your bodily senses ; what I wish rather to impress on your mind is the importance of the *uses*, both temporal and eternal, both natural and spiritual, for which they are designed by the GREAT CREATOR. Permit me then to begin with the *uses* of the EYE ; and, first, with its *natural* and *temporal* uses.

It cannot have escaped your observation, that the *natural* and *temporal* uses of the eye are both various and interesting, because daily experience must have taught you, that you are indebted to the instrumentality of this wonderful organ for all the multiplied gratifications resulting from the admission of natural light, and the images of natural objects, into the otherwise dark and empty chambers of your intellectual mind. For without this organ, all the splendour and beauties of outward nature would be lost upon you ; colour would be colourless, shape shapeless, and every glory and stupendous object of creation would be hidden under a veil of impenetrable darkness. Even the bright rays of the sun of this lower world would be deprived of all their cheering influences, and you would find yourself, to all intents and purposes of recreation a blind inhabitant of a sun-less, moon-less, and star-less cavern. In point,

therefore, of mere animal gratification, the immense debt which you owe to the Creator of your eyes is incalculable, and defies all the power of arithmetic.

Animal gratification, however, forms but a small and comparatively trivial part of the natural and temporal uses and blessings which you are perpetually deriving from the organ of vision. For, lo ! what a multitude of nameless, yet interesting, objects are every moment gaining admission, through that *small aperture*, and entering into the outward court of your mind, where they are stored up as rudiments for its future formation and growth ; whilst their *material images* are gradually putting off, and they assume a new aspect under the higher character of *intellectual ideas* ! Perhaps you have never, as yet, paid due attention to this singular metaphysical phenomenon, in the birth of that part of your constitution which you call *rational* and *intelligent*, and how it is the continual result of the transplantation (if I may so express myself), through the medium of external vision, of all the visible objects of creation in this lower world, into the interior recesses of mental power and operation. You forget, therefore, that *thought*, *reason*, *intellect*, &c., owe their birth, in a great measure, to the stores of material images introduced by such transplantation, since without those images, there would be a deficiency of the ideas necessary to constitute a thinking, rational, and intellectual mind.

But, on this occasion, a caution may be requisite, to

guard you against the error, into which some modern philosophers and metaphysicians have been betrayed, whilst, in opposition to all the rules and maxims of sound philosophy, they have ascribed to external material substances the power of insinuating themselves into the mind through the organ of vision ; and have thus invested those substances with an ability which does not, and cannot, belong to them. For what eye cannot see, that *matter*, howsoever it may be modified and organised, is in itself *dead* ; and consequently, is utterly incapable, of itself, to enter into *mind*, so as to form images there? What eye, therefore, cannot see further, especially if under the illumination of heavenly light, that whensoever the images of natural things are introduced into the human mind, it is by virtue of a faculty—not inherent in those things themselves, nor yet in the organ by and through which they gain admission—but implanted in every man by the GREAT CREATOR; being the constant and wonderful result of the life which every human being receives continually from God? Had your favourite author, Mr. Locke, then, suffered his intellectual sight to be opened by this edifying truth, that *all life is from God*, and particularly the life of man, and that hence man derives the astonishing faculty, not only of *seeing* the various subjects of outward nature, but also of transplanting them for use into the interior of his own intellectual mind, he would never have cherished the groundless idea that *matter*, by its own activity

ascends into and forms that mind ; but would rather have adopted the sublime wisdom which teaches, that mind, in connection with the life which it receives momentarily from the DIVINE SOURCE of life, takes to itself, for its own use, the material images presented to it by the various material substances with which it is surrounded. Let me then earnestly caution you how you give too much credit to *great names*, in their speculations on *mind* and *matter* ; whether they assign to the *latter* a power which belongs only to the *former*, or to the *former* an independent faculty of *its own*, separate from the life which it derives continually from the SUPREME SOURCE of life and being.

There is yet another caution, to which, on this occasion, I am anxious to call your attention, as your only security against mistaking *instrumentals* for *principals* ; and thus falling into the dangerous error, for instance, of supposing that, in the grand concern of bodily sight, the *eye* is a *principal*, and not merely an *instrument*. For the truth is (and I am persuaded you will subscribe to it, whensoever you give yourself time to reflect), that the organ of vision, called the *eye*, does not, *of itself*, see, but is only an *instrumental medium* for the conveyance of sight to some other and higher faculty in the interior of your constitution. For the organ of vision, it is plain, is merely *material* ; and consequently, like every other *material substance*, is utterly incapable either of *seeing* or *feeling*. You must look then to some other source within yourself, before you can discover the wonderful faculty of vision, or that astonishing power which

enables you to admit into yourself all the glories and beauties of external nature for your comfort and edification. And what can this other source be but *mind*? Yet what is *mind*, but a substance and form capable of receiving life from its GREAT CREATOR; consequently, in respect to that CREATOR, a mere *instrument*, whilst the CREATOR Himself is the GRAND and ONLY PRINCIPAL? The real fact, therefore is, that GOD alone *sees independently*, and that all other substances, whether of *mind* or *matter*, are merely *dependant instruments* for communicating the blessings of sight to His otherwise blind and sightless creatures.

But enough, I trust, has been said to convince you of the *natural* and *temporal* uses of the *eye*; and how infinitely therefore you are indebted to the DIVINE AUTHOR of your being for a gift of such surpassing excellency, by virtue of which you are enabled to enjoy all the blessings of light, all the gratifications resulting from a view of the sublime and beautiful objects of creation, and, what is of still higher importance, to admit into yourself the materials necessary to form *intellectual ideas*; and thus, by transplanting the images of the natural and ~~visible~~ things of this lower world into the interiors of your constitution, to promote the birth and growth of that intellectual mind, which is to be your capacity of receiving, of believing in, and of enjoying the great realities of that higher and eternal world for which you were created.

Allow me now, therefore, to pass on to the considera-

tion of *uses*—even more important than those of which I have been treating—by calling your attention, as was proposed to the *spiritual* and *eternal* uses intended to be derived from the organ of vision.

It has been already shown how the images of natural objects, when presented to the human mind through the medium of the bodily eye, are serviceable in forming the intellectual mind, by becoming a plane, or groundwork, for the production of intellectual ideas. But are you aware, that an *intellectual mind* is only another term to express an *intellectual eye*; and that the objects of the sight of this eye are all the forms and colours and qualities of TRUTH, whether it be scientific, rational, or spiritual truth? Are you aware, therefore, that there is a certain relationship subsisting between the *bodily eye* and the *intellectual eye*, so that what is true of the former, in regard to natural objects, is true also of the latter, in regard to spiritual objects? The bodily eye, for instance, introduces to your notice all the grand objects of this lower world, so as to convince you, not only of their *existence*, but also of their *instrumentality to solace and delight* you. In like manner, your *intellectual eye* introduces to your notice the more sublime objects of another and higher world, attended with a similar conviction of their *reality*, and of their tendency to promote your bliss. Do you ask what those more sublime objects of another and higher world are? I would reply, they are all such objects as are presented to your view in the volume of REVEALED WISDOM,

viz., the being and attributes of the ONE ETERNAL GOD ; His manifestation in the flesh ; His connection with the human race, not only as a CREATOR and perpetual PRESERVER, but as a REDEEMER and perpetual REGENERATOR ; His everlasting kingdom also, with its nearness to man, both as a *present* and *future* possession.

But you will tell me, perhaps, that it is impossible for you to attain to a belief in the existence, the nearness, and important reality of such invisible and eternal objects, as full and as convincing as that which you enjoy respecting visible and temporal objects ; and that, consequently, the evidence resulting from the testimony of your *bodily eye* is more to be depended on than that which results from the testimony of your *intellectual eye*.

I am well aware that an impression of this sort prevails in many minds, but let me entreat you, my dear Sir, to consider whether it be a *just* impression. For why should not the objects of *intellectual sight* be regarded as of, at least, equal reality with those of *bodily sight* ? You say that the *sun* of this world has a real existence, because you *see* it with your bodily eye, and you would laugh at any one who should dispute your testimony. But why, then, will you not say that *another sun* exists, with the same reality, called THE SUN OF RIGHTEOUSNESS, which is presented to the view of your *intellectual eye* in the bright pages of the ETERNAL TRUTH (See Malachi, iv. 2). There can be no just reason assigned for a want of evidence in the lat-

ter case, but what is grounded in a disbelief or doubt respecting the Divine testimony of the WORD OF GOD. Being persuaded, however, that no such disbelief or doubt has any place in *your* mind, I am perfectly satisfied that, whensoever you will give yourself a moment's time to reflect on the subject, you will then discern clearly, that the GLORIOUS SUN, presented in that Holy Book to your *intellectual eye*, demands as full a belief as to His existence and wonderful properties, as the sun of this world which is presented every day to your *bodily eye*. And if the SUN OF RIGHTEOUSNESS exists, we are then compelled to allow that there must be a world also, called the *eternal world*, with all its various inhabitants and objects, on which that SUN may exert its blessed influences. For what is a *sun* without a *world* to shine upon? And what is a world without inhabitants and objects?

You see, then, my good friend, from the above statement, that one grand *spiritual* and *eternal use* of the *bodily eye* is to form an *intellectual eye*, by virtue of which you may be enabled to discern clearly (provided you acknowledge the Divine Testimony of the WORD OF GOD), not only the reality of the existence of a SPIRITUAL SUN, called the SUN OF RIGHTEOUSNESS, but also the existence of an eternal world, with all its variety of spiritual inhabitants and objects.*

* Concerning this expression, THE SUN OF RIGHTEOUSNESS, it may, perhaps, be necessary to suggest a caution to the

Allow me now to call your attention to another *spiritual* and *eternal use* of the same *bodily organ*.

But here I must beg leave to address you as a man, who possesses not only a *bodily eye* for the purpose of admitting into your mind all the grand objects of outward nature, but also an *intellectual eye*, capable of viewing those objects in the interior light of truth; and thus of collecting from them all that sublime and heavenly wisdom which they are intended to convey. Too many, alas! in this respect, may be said to have *only one eye*, viz., the *eye of the body*, whilst they either *put out*, or what is the same thing, *never open the intellectual eye*,—thus drawing down upon themselves the just, but awful expostulation and censure of the GREAT SAVIOUR, “*Having eyes, see ye not?*” (Mark viii. 18.) Persons of this description, therefore, in beholding the exterior forms of the things of this world, *see* them, and yet do *not see* them, because they see only their outward forms, sizes, and colours, but do *not* see the wonders and the glories of that infinite and adorable goodness, wisdom, and power of the GREAT CREATOR which they

Reader, lest he should be led to suppose, that the GREAT REDEEMER, to Whom the expression is manifestly applied by the prophet, is to be regarded as a SUN; whereas the truth is, that the GREAT REDEEMER, Whose high and holy name is JESUS CHRIST, is a DIVINE MAN, and to be regarded therefore as a DIVINE MAN, whilst the holy influence of His love and wisdom is figured and marked as a SUN, to denote that the All of heavenly love and wisdom is from Him and is His.

were intended to display. They behold nothing, therefore, but the *husk* and *shell* of things, which in themselves are *dead*, whilst they are totally blind to the *living principles within*, of which the *husk* and *shell* are mere coverings. And (what is of still more lamentable importance) in reading the Holy Oracles of the ETERNAL WISDOM, which were revealed from heaven for the blessed purpose of opening their eyes to a view and contemplation of an everlasting world, and of their sacred connection with it and their God, they still discern nothing but *chaff*; because they limit their views by looking only at *the sense of the letter of the Book of Life*, without opening their intellectual eyes to see, and their penitent hearts to feed upon, the *rich* and *nourishing grain* of heavenly love, charity, holiness, and blessedness which are stored up under the *letter*.

I am persuaded, however, my excellent Friend, that I am not here delineating *your* character, since whether you take a view of the works of the ALMIGHTY, or of His HOLY WORD, I fancy that I always see you penetrated with a devout sense, not only of what they *appear* to be, but of what they *really are*. In beholding, therefore, the external objects of this world of nature, your pious and penetrating eye looks *through* them, as well as *at* them, and thus sees them in their *transparency*, alike as in their *brilliancy*. Your view thus passes through the *surfaces* of things to the contemplation of their *insides*, where you are at once

astonished and edified at the perception of a love, a wisdom, a goodness, and a power, which whilst it abases you under a profound sense of your own comparative nothingness, consoles you, at the same time, by the conviction that you are the blessed and favoured child of the DIVINE AUTHOR both of your perception and of the wonders which excite it. In the works of God, therefore, you see (as much as mortal can see) God Himself; you adore His perfections; you grow wise by His wisdom; you cultivate an acquaintance with all that is truly excellent, grand, and edifying: thus you ascend, through the aid and instrumentality of the organs of external vision, to the throne of the MOST HIGH, and take your eternal seat with Him: agreeably to the Divine promise to every child of wisdom who exalts his CREATOR above himself and the world, "*To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My FATHER in His throne*" [Rev. iii. 21].

In reading too the WORD OF GOD, as in contemplating His WORKS, methinks I again see you ascending the *high mountain* of the Divine love, purity, and holiness, since whilst your bodily eye is occupied in the outward *letter* of the Sacred Volume, your intellectual eye is soaring in the elevated regions of its internal *spirit* and *life*. You presently discover, therefore, as you read, the bright and beneficent countenance of

the GREAT REDEEMER, whose high and holy name is JESUS CHRIST. You behold Him condescending to become a *man*, that He might effect the redemption and salvation of men, by fighting against and subduing the powers of darkness, by teaching the interior truths of His own Divine wisdom, by setting an example of the purest holiness, and by finally making His HUMANITY ONE WITH HIS DIVINITY, that so all mankind, in all future ages, might by faith and love have access to Him, and conjunction of life with Him. You learn also the heavenly lessons of humility, of self-denial, of meekness, of charity, of well-doing, and of combat against sin,—by the practice of which you are to become the follower and new-born child of this GREAT SAVIOUR. Thus your *bodily eye* is again the instrument of opening your *intellectual eye*, whilst your *intellectual eye* is again the instrument of leading you to the knowledge and love of JESUS CHRIST, the MANIFESTED and ONLY TRUE GOD; of teaching you the true wisdom of life; of enabling you to gain the victory over yourself and the powers of darkness: and thus of finally introducing you to all that purity of regenerate and all-conquering love, to which is extended the blessed promise, “*To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God*” [Rev. ii. 7].

But whilst I am thus pointing out to you the *uses* resulting from the organ of *bodily sight*, I must not

forget to warn you of some *mischiefs* and *dangers* to which you are exposed from its *abuse*. Allow me then to observe, that the *eye* of the body, like every other bodily sense, will require the watchfulness and controul of some principle superior to itself, as a security against its exaltation to a pre-eminence, which, if not checked, may prove destructive, not only of your *temporal*, but of your *eternal* interests and happiness. It is impossible, in the compass of a letter, to note *all* the instances, in which *bodily vision* may be thus your deceiver and betrayer; but there is *one* of such magnitude that I cannot pass it over in silence, and perhaps this *one*, if properly attended to, may enable you to discover and guard against the rest. The instance to which I allude, is the tendency of *bodily vision* (I may add also of *intellectual vision*,) to exalt itself above every other vision; and thus, by elevating itself, its testimony and its delights, above the testimony and delights flowing from superior sources, to separate itself from the God to Whom it owes its existence, and by this separation to plunge itself into all that blindness and wretchedness, pointed out by the GREAT SAVIOUR, where He says, "*If thine eye be evil, thy whole body shall be full of darkness*" [Matt. vi. 23]. I am persuaded that I am not here speaking a language which you will deem strange and unintelligible, and therefore I am sure you will join me, on this occasion, in devout prayer to the FATHER OF MERCIES, that both

you and I, and every other human being, may be wise, in the exercise of all *sight*, whether *bodily* or *intellectual*, to secure that *single eye*, which renders *the whole body full of light* [Matt. vi. 22]. You will thus make it your constant earnest endeavour to conduct all your inferior organs of vision, with the higher principles of the fear and love of the MOST HIGH, under the humble grateful acknowledgment that these organs are indebted to their GREAT CREATOR for all their astonishing powers; and that those powers can only become blessed in proportion as they submit and open themselves to the guidance and government of the SUPREME GOOD and SUPREME TRUTH, in the supplication of the Psalmist, “ *Turn away mine eyes from beholding vanity* ” [Psalm cxix. 37].

Having now, I fear, wearied your patience by descanting on the *uses* of the *bodily eye*, I shall reserve the consideration of the uses of your other senses till another opportunity. In the meantime, believe me,

Ever yours, &c.

LETTER III.

On the Bodily Sense of Hearing, and its Connection with Spiritual Hearing.

MY DEAR SIR,

IN my last letter I endeavoured to point out some of the more important *uses*, both *natural* and *spiritual*, which you derive from the sense of *seeing*; and thus to convince you of the immense debt which you owe, in common with every other human being, to the DIVINE AUTHOR and GIVER of such a sense. Allow me now to call your attention to the four other senses, in their order, viz., *hearing, tasting, smelling, and touching*.

These senses, like the sense of *seeing*, have their several *organs*, as the *ear*, the *tongue* and *palate*, the *nostrils*, and the *skin*, all which organs, when explored by anatomical skill, bespeak a wisdom Divine and incomprehensible; compared with which the utmost ingenuity of man is but like the light of a *candle* compared with the splendour of the *sun*.

These senses too, again, like the sense of *seeing*, have their several *gratifications*, as must be obvious to every one from daily experience; for what human being has not been made sensible, at times, of the various delights

excited by the *harmony of sounds*, by the *relish of meats and drinks*, by the *refreshments and delectations of odour*, and by the more exquisite exercise of *feeling* ?

Lastly, these senses have their *uses*, which uses are both *temporal* and *eternal*, both *natural* and *spiritual*, as I shall now endeavour to show, beginning with the *uses of the ear* ; and, *first*, with its *natural* and *temporal* uses.

On this subject, however, it is impossible, in the compass of a letter, to enter into *particulars*, because it would require a volume to note *all* the *natural* and *temporal* benefits which man derives from the sense of *hearing*.

Yet there is *one* benefit so pre-eminent and distinguished above the rest, that it must not be passed over in silence ; I mean the benefit resulting from *conversation* and *discourse*, or that *interchange of thought and affection* which takes place amongst mankind in the ordinary intercourse and engagements of society. For what an ample store, not only of *gratification*, but also of *useful and edifying instruction*, is thus communicated, every day, from one mind to another, through the instrumentality of that small organ called the *ear* ! Knowledge is thus brought into *general circulation*, and, like every other gift of the DIVINE PROVIDENCE, becomes, as it were, a *common property*. Nor is it knowledge alone which is conveyed from one mind to another, by this wonderful channel, since it must be obvious to

every person of reflection and observation, that by discourse the *affections* are wrought upon, the *will* is moved, and the whole man, in many cases, becomes changed as to his *purposes*, his *inclinations*, and the *general temper* and *spirit* of his life. As therefore, according to what was observed in my last letter, the *eye* is instrumental in the introduction of material images, necessary for the formation of intellectual ideas, and thus in giving birth and growth to the *intellectual mind*, in like manner the *ear* is instrumental in admitting *sounds*,—by virtue of which, not only the *intellectual*, but also the *voluntary* principle of man is operated upon and cherished, whether that principle be grounded in good or evil. The two organs of *sight* and of *hearing*, therefore, unite in this use, that each is subservient to the purposes of *mental* growth and perfection,—the *former* being adapted principally to the service of the *intellectual mind*, whilst the *latter* is adapted to the service both of the *intellectual* and *voluntary* mind, but especially of the *voluntary*.* It is the office, then, of the *eye* to supply the rich materials or rudiments of *thought* and *intelligence*, but of the *ear* to furnish the more valuable materials or rudiments of those *numberless affections* which enter into the composition of the human *will*.

* It is a fact, which has been often noted by philosophers, that *sounds* operate principally on the *affections*, but not on the *thoughts*; thus that they tend to increase the energies of the *will*, but not to add light to the *understanding*.

I might add much more, if necessary, on this very fruitful and interesting subject of the *natural* and *temporal* uses of the *organ of hearing*, and thus lead you to a more distinct estimation of the immense debt which you owe to the ALMIGHTY FATHER of your being, for having originally bestowed upon you, and so long continued to you, such an inestimable blessing: but it is time that I hasten to the more important consideration of the *spiritual* and *eternal* benefits which you derive from the same organ.

And here I might still continue to dwell on the advantages resulting from ordinary *conversation* or *discourse* with your fellow-mortals, which is frequently over-ruled of the DIVINE PROVIDENCE of the MOST HIGH to the purposes of spiritual instruction and improvement; and which yet, without the organ of hearing, could neither be enjoyed as a *gratification*, nor turned to good account as a *lecture*. But, passing by this benefit (which yet you must allow is no inconsiderable one), what think you of the privilege of holding converse with GOD Himself; of imbibing the lessons of the ETERNAL WISDOM; of hearing the voice of the INFINITE AND ETERNAL; and thus of listening to the instructions of that DIVINE SPEAKER, of whom it is written, "*Never man speak like this man?*" [John vii. 46]. Yet every time that you hear the WORD OF GOD read, you enjoy this blessed privilege, and thus your little organ of hearing is made an instrument of associating you with

angels; of feeding you with their food; of enabling you to drink of their *cup*; of placing you in the presence of them and their God; and thus of raising you above yourself, your sins and your follies, to an eternal conjunction of life with all that is holy, wise, and happy in the kingdom of your HEAVENLY FATHER.

Do you believe then (as I am persuaded you do), that the WORD OF GOD is the *voice* of God? And do you believe further, that both yourself and all mankind have *ears* to hear this *voice*, and that he who *hears shall live*? You can then want no argument to convince you how much you are indebted to that wonderful *faculty of hearing*, by which you are enabled, not only to listen to the *language of men*, but to hearken also to the *speech of the MOST HIGH*, and by hearkening *to live for ever*.

But here you will forgive me if I take the liberty of suggesting a word of caution, both respecting the *organ of hearing*, and also the *thing heard*, in order to guard you against some dangerous mistakes, into which the generality of mankind, it is to be feared, are betrayed on these interesting subjects.

And *first*, in regard to *the organ of hearing*.

It is but too common a thing for men to suppose, that the *bodily ear* is what *hears*, whether in relation to the speech of man, or to the speech or word of God; whereas it must be plain to every reflecting person, that the *bodily ear* is only an instrument for the conveyance of sounds to some *interior ear*, and that therefore the term

hearing will depend altogether on the state of this *interior ear*. As, for example :—You hear, with your bodily ear, a friend speak to you ; that is to say, you receive with your bodily ear certain *impressions of sound*, which are conveyed, through that instrument, to some *interior organ of hearing*. For how plain is it to discern, that what the *bodily ear* receives, or hears, is nothing but an *impression of sound*, and that this ear is not at all affected by the *sense* or *meaning* involved in that impression ; consequently, that the *true hearing* of what your friend says to you will depend on the manner in which it is received by some *interior faculty* ! For all speech, you must have observed, is made up, or consists of, two parts, viz., *outward expression*, and *inward sentiment*, which inward sentiment again consists of two parts, viz., one part affecting the *understanding*, and the other the *will*. Of course, the speech cannot be said to be *completely heard*, unless it be heard as to *both* its constituent parts. Suppose then, that whilst your friend is speaking to you, your mind (which is the proper organ of hearing) is intent upon other concerns, and therefore uninterested in your friend's conversation, is it not possible, and even probable, that you will, in such case, receive *only one* part of his speech, viz., the *outward expression* ; whilst the other part, viz., the *inward sentiment*, will *not* be received, thus *not* heard, because not attended to ? Thus you will, at one and the same time, hear and *not* hear, since you will hear only an

impulse on your bodily organ of hearing, but will *not* hear the impression intended to be made on your mental and only proper organ of hearing.

But it may be that the *sentiment*, contained in your friend's discourse, was designed to affect, not only your *understanding*, but also your *will*, by requesting of you some favour, or by presenting some petition, which you are not disposed to grant, and to which, consequently, your *will* is not inclined to listen;—is it not plain, in this case, that though your *bodily ear* receives the sound of your friend's voice, and though your *intellectual ear* receives his meaning, yet the *ear of your will*, which is most properly *your ear*, does *not* receive his meaning, and of course does *not* hear the real and most important part of his discourse!

It is evident, then, that the sense of hearing in man is *twofold*, viz., *external* and *internal*, and that the *internal sense* again is *twofold*, viz., *intellectual* and *voluntary*; and that, of course, man can never be said to hear *completely*, until he hears both with his *outward* or *bodily ear*, and also with his *inward* or *mental ear*; and not only with his *intellectual* but also with his *voluntary ear*.

And this leads me to my *second* caution, grounded in the consideration, not only of *the organ which hears*, but also of the *thing heard*. In treating, however, on this subject, I shall not waste your time with *varieties*, but shall confine my observations to that *one thing*

needful, viz., THE WORD OF GOD, which, I am persuaded, you will think, with me, to be infinitely better worth your attention than any other word, or speech, that can enter your ears.

What then is this WONDER OF WONDERS, called the WORD OF GOD? Shall we say that it is a mere *dead letter*, or *history*, or even a *code of moral instruction*, which has in it *no Divine meaning*; and which was intended only to make an impression on the outward ears of our bodies, or on our conduct as moral agents? We must then deny that it is the WORD OF GOD, unless we will be rash enough to assert, that God has no design in speaking except to affect our outward senses by *noise* and *sound*, or to regulate our manners as members of civil society. But if we cannot bring ourselves to assent to such a rash assertion, we must then conclude that there is something in the WORD OF GOD besides *sound*, and *history*, and *morality*; and that this something, too, must be the *will* and *wisdom* of the DIVINE SPEAKER—just as in the words of man (if he be sincere) is always contained the *will* and the *wisdom* of man. This conclusion, too, is in exact agreement with the testimony of the DIVINE SPEAKER HIMSELF on the subject, Who was pleased to declare, “*The words that I speak unto you are spirit and are life*” [John vi. 63].

But what shall we say is *spirit*, and what is *life*, when predicated of the words of the GREAT GOD and

SAVIOUR? Can *spirit*, in this case, mean any thing but that DIVINE INTELLIGENCE which, by the same DIVINE SPEAKER, is called the SPIRIT OF TRUTH? And can *life* mean any thing but the GOOD of that DIVINE LOVE, which is the only source of all INTELLIGENCE and TRUTH? The WORD OF GOD then, it is plain, is the grand receptacle, or storehouse, of those two DIVINE PRINCIPLES, by and from which the heavens and the earth were originally created; and which, in that HOLY BOOK, are brought down for the reception and life of man; agreeably to what is written, "*Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God*" [Deut. viii. 3.; Matt. iv. 4]. Accordingly, man, we find, is endowed with two distinct faculties, called *will* and *understanding*; his *will* being intended for the reception of the GOOD of the DIVINE LOVE, and his *understanding* for the reception of the TRUTH of the DIVINE WISDOM or INTELLIGENCE.

Behold here, then, the ground of the *caution*, which I am eager to press upon you, respecting the HOLY WORD of the MOST HIGH! In hearing this DIVINE RECORD, if you are not well upon your guard, you will hear nothing but *sound*, and will be deaf to *substance*; in other words, you will hear nothing but the dead *letter* and *history*, but will *not* hear the living principles of the DIVINE LOVE and INTELLIGENCE contained in that letter and history. Thus you will hear only with your *bodily ears*, and what you hear

will be received only by the *body* ; whilst, in the mean time, your *mental ears* will be closed, so that not a particle of the SPIRIT and the LIFE which enter into the composition of the RECORD, will gain admission into your mind. Or perhaps it may be, that one part of your *mental ear* may be opened, viz., the *intellectual*, so that your *understanding* may admit one part of the Divine contents of the RECORD, viz., its *bright and blessed truths*, whilst yet the other part of your *mental ear*, viz., the *voluntary*, may be shut, so that although you receive the *light*, you are not made sensible of a single beam of the *warmth* of that *heavenly love and life* which those truths contain, and to which they were intended to direct you.

Well, then, might the SAVIOUR of the world say, on this occasion, to His disciples, "*Take heed how ye hear*" [Luke viii. 18], for what can be conceived more tremendous than, when the ALMIGHTY *speaks*, to *stop the ears* against hearing Him ? Yet such is the awful state of those who, in hearing the WORD OF GOD, open only the *bodily ear* to the *sound of the letter*, or perhaps their *intellectual ear* to some *intellectual and speculative sentiment* contained in the letter ; whilst, at the same time, they shut the *voluntary ear* against all calls on their *love*, their *obedience*, and that entire devotion to the FATHER OF THEIR BEING which is the express end and purpose of all Divine speech.

Let you and me then, my excellent friend, be con-

tinually on our guard against plunging ourselves into such a pit of folly, of danger, and of delusion, and thus exposing ourselves to the terrible censure of *having ears and yet not hearing*. For this purpose, let us recollect, that the *letter*, or *history* of the WORD OF GOD, when separated from the *spirit* and *life* of the HOLY BOOK, is but like the *table* on which the TEN COMMANDMENTS were originally written, but is not the commandments themselves. To be content, then, with hearing the *letter* or *history* of revealed WISDOM, without paying any attention to its *spirit* and *life*, is like blotting the *commandments* from the *table* on which they are written, and being satisfied with a *blank page* void alike of instruction and edification.

In the hope that you will excuse the liberty I take in suggesting the above cautions, and in the devout prayer that you may profit by them, so as to open *all* your ears, *bodily*, *intellectual* and *voluntary*, to the VOICE of the ETERNAL MERCY, and thus hearing, not only *sound*, but *sense* and meaning,—and not only sense and meaning, but *spirit* and *life*, for the illumination of your understanding, and the purification of your *will*, and the conjunction of both with the DIVINE SOURCE of all TRUTH and GOOD,—I remain,

Dear Sir,

Yours, &c.

LETTER IV.

On the Bodily Sense of Taste, and its Connection with Mental Taste.

MY DEAR SIR,

IN my last two letters I sent you an *abridgment* of my thoughts on the two bodily senses of *seeing* and *hearing*, which I call an *abridgment*, because I feel it impossible, in the compass of a letter, to express to you a hundredth part of what I think on these two stupendous organs, the human *eye* and *ear*. For to say nothing of their *curious mechanism*, which so forcibly proclaims a DIVINE SKILL and CONTRIVANCE, what shall we say of the *powers* or *faculties*, with which, as *instruments*, they are invested; whilst we behold them placed, as it were, in the midst between two worlds, the *temporal* and the *eternal*, and opening alternately to each, to admit from the former all that is beautiful, harmonious, and delightful in the Word and the works of God, and then to convey it to the latter, viz., the *mental eye* and *ear*, where it is again seen, heard, and enjoyed, under a new form, and presently returned, with the usury of devout thanksgiving, to its SUPREME and DIVINE SOURCE? The

two bodily senses, then, of *seeing* and *hearing*, may be regarded, according to this view, as the appointed means of opening and keeping open a *circulation* of good things from one world to another, and especially from the GREAT CREATOR to His creature man; that so, man, standing in the mid-way between the two worlds, may become a partaker of the blessings of both,—and not only a *partaker*, but a *grateful* and *everlasting inheritor*,—under the acknowledgment that they are the perpetual gifts of his HEAVENLY FATHER, designed to effect an eternal conjunction of what is otherwise dead and miserable with the DIVINE SOURCE of life and bliss.

But we have not yet done with the bounty of an inexhaustible love; for, behold! another sense next presents itself to our consideration under the name of TASTE, and asserts its claim also to our most minute examination and boundless gratitude. Perhaps you have never, as yet, given yourself time to reflect what a *treasure* from the FATHER OF YOUR BEING you possess in this sense, as well as in the senses of *seeing* and *hearing*, both as to its *form* and its *uses*. It is high time then that you should be excited to such reflection, for, without it, what can you know either of God or of yourself?

Open then your mouth and look at your *tongue*, which, to judge from *appearance* only, is nothing else but a lump of flesh, of a particular shape and colour,

But are you aware, that this *lump of flesh*, as it appears to be, is a most extraordinary *compound*, consisting partly of *muscle* and *dense cellular substance*, and partly of innumerable *papillæ*, or so many tongues in miniature; and that in these *papillæ* principally resides the sense of what is commonly called *taste*? Are you again aware, that connected with the *tongue*, at its lower part, are *two glands* on each side, which glands are called *salivary*, because they secrete the *saliva*,—a transparent, watery, tasteless fluid, so far necessary to the *sense of tasting*, that all solid bodies must be more or less dissolved in it, before they can affect the *nervous papillæ* that constitute the immediate *organs of taste*?

You are surprised, perhaps, at hearing of all these materials which enter into the composition of a particular member in your body, to which you are principally indebted for all the daily gratification resulting from what you eat and drink; but how much more would your astonishment be excited, if you would be at the pains to read all that the most able anatomists have written on the subject! And, with *astonishment*, how would your pious mind be led daily to the *adoration* of that GREAT CREATOR, Who, in His infinite mercy and wisdom, has been pleased to supply you with such wonderful instruments, not only of bodily *delight*, but of bodily *support* and *well-being*; and not only of *bodily support* and *well-being*, but of

mental instruction and elevation to an eternal end! For the ALMIGHTY, it is plain, in all His works, principally regards what may be called *benefits* or *uses*, and these both *natural* and *spiritual*, both *temporal* and *eternal*; and therefore it is impossible for you to make a due estimate of the immense debt you owe Him for the ORGANS OF TASTE, unless you take an attentive survey of the *benefits* and *uses* resulting from those organs. Will you allow me, then, to endeavour to assist you on this most interesting subject by calling your attention, in the first place, to the *natural* and *temporal benefits* and *uses* of the organs under consideration?

Here, however, I need only appeal to your own daily experience and observation, which may serve to convince you, better than a thousand volumes, how much you are indebted to the *organs of taste* for the beneficial services which they are continually yielding to your body. For, of course, you must long ago have been made sensible, that your *body* cannot live without a constant regular supply of *meats* and *drinks* for its support and nourishment. Yet without the *sense of taste*, how would you be enabled to distinguish its *several kinds* of meats and drinks, so as to discern what is *salutary* and what is *otherwise*? How, I say, could you tell the difference between what is *bitter* and what is *sweet*; between *pure wine* and that which is *adulterated*; between *fresh water* and *putrid*; or, in

general, between the food which is *wholesome* and *nutritive*, and that which has a tendency to *injure* and *impair* the constitution? The ALL-WISE CREATOR then, in supplying you with a *sense of taste*, has been pleased to appoint a *guard* at the door of your *earthly tabernacle*—*the body*, to watch what would gain admission there, by examining minutely whether it be a *friend* or a *foe*, and by receiving or rejecting it accordingly,—since without this *guard* you would be exposed continually to the incursion of the most mischievous and deadly intruders.

The *natural* and *temporal benefits*, then, of the *bodily sense* of which I am speaking, are too manifest to be dwelt upon, and therefore it will be sufficient to leave them to your own reflection, to make a proper estimate of their *number*, as well as of their *value*: and this I shall do with the more willingness, that I may be the sooner at liberty to call your attention to the infinitely more important uses, resulting from the same sense, which may be called *spiritual* and *eternal* uses.

You are, perhaps, again surprised to hear that any *spiritual* and *eternal* benefit can be derived from a *sense* which, in general, is regarded (if it be regarded at all) as connected *only* with the *body*, because conducive *only* to the well-being of the *body*. But, my good Friend, I am persuaded your surprise will cease, if you will only give yourself time to reflect, that there is a certain relationship subsisting between *soul* and

body, in consequence of the latter deriving from the former, not only its original birth, but also its continual life and support, consequently all its powers of sensation; and that, by reason of this relationship, what is true of the *body*, in a *natural* way, as an *organization of matter*, is true also of the *soul*, in a *spiritual* way, as an *organisation of spirit*. For has the body its *eyes* and its *ears*, by which it is enabled to *see* the various objects of this *material world*, and to *hear* the sounds proceeding from *material* objects? The soul, also, (as I have endeavoured to convince you in two former letters,) has its *eyes* and *ears*, adapted to the superior purpose of seeing and hearing the grander and more real objects of the *spiritual* and *immaterial* world. For the same reason, and on the same principle, the *soul* must be acknowledged to have its *taste*, since, if this be denied, we must then be compelled to assert, that there is something in the *body* which is not in the *soul*; and must thus resort to the irrational idea, that *matter*, by its organization, has acquired a faculty of its own, independent of the *soul* from which it derives all its other faculties. I am convinced, however, that your discerning mind will not assent to this conclusion, but will rather allow to the *soul* its faculty of *taste*; and this is in agreement with the general sentiment of mankind, who, in all ages, have agreed in transferring the idea of *bodily taste* to the *mind*, by talking of a *taste* for *arts* and *sciences*—as for

music, painting, poetry, &c. Accordingly you will find that the Latin *Sapio*, and also the Greek and Hebrew terms, which are expressive of taste, are all applied, by the writers in those languages, to express not only *bodily taste*, but also *mental taste*, or *discernment*.

But why do I waste your time in arguing a point which has been long ago decided by the highest authority? For open now your BIBLE, and you will there find that the term *taste*, whether used as a *substantive* or a *verb*, is frequently applied to express an *affection of the mind*. Thus it is written, in the 119th Psalm, verse 103, "*How sweet are Thy words unto my TASTE!*" and in Psalm xxxiv. 8, "*O taste and see that the LORD is good;*" and in Matt. xvi. 28, "*There be some standing here, which shall not taste of death;*" and in the Epistle to the Hebrews, chap. vi. 4, "*And have tasted of the heavenly gift;*" and at verse 5, "*And have tasted the good Word of God, and the powers of the world to come;*" and in the 1st Epistle of Peter, chap. ii. 3, "*If so be ye have tasted that the LORD is gracious:*"—in all which passages, it is plain, that *tasting* is used in a sense superior to that of *bodily feeling*, and according to that sense is expressive of *mental feeling*.

From this view, then, of the subject it appears manifest, that in the constitution of man there are several degrees of taste, both *natural* and *spiritual*, both *sensual* and *intellectual*; and that, in the highest

degree, God Himself is its object, together with His HOLY WORD, and the great realities of His eternal kingdom. The organs, therefore, of *bodily taste* may be regarded as the *basis* of the organs of taste in the higher degrees of *mind*, and in this character may be serviceable and beneficial to those higher degrees—in like manner as every other *basis* is a necessary support to the superstructure of which it is the *basis*. For I need not inform you, that the all of the *material world* which we inhabit, and particularly the all of our *material bodies*, is but a *basis*, on which the spiritual principles of the higher and eternal world rest; and that, in this view, *matter* may be considered as adding to the *completion* and *perfection* of the works of the ALMIGHTY, since nothing can be said to be in its *fulness* until it comes into its *ultimate*, which ultimate is *matter*. Such an *ultimate* is the *material body* of man; and such *ultimates*, too, are all the organs of *bodily sense*; and therefore as every *ultimate* has its *use* in giving *support* and *completion* to the prior and superior principles of which it is the *ultimate*, we may reasonably conclude, that this is one *spiritual* and *eternal* use and benefit of the *bodily organs of taste*—to administer to the *higher organs* by adding to their *stability* and their *fulness*.

But there is yet another *spiritual* and *eternal use*, or *benefit*, resulting from the *organs of bodily taste*, and grounded more particularly in the faculty they possess

of discriminating the various kinds of meats and drinks, so as to discover what is wholesome to be admitted into the body, and what is unwholesome, according to what was hinted at in a former part of this letter.

Allow me then to observe, that, in the above respect, the *organs of bodily taste* may be, and probably were, intended of the DIVINE PROVIDENCE OF THE MOST HIGH, to operate as continual *monitors* to the interior and higher *organs of mental taste*, in regard to their office and duty, by admonishing them, that they are the *appointed guards* at the door of the mind, to keep watch and thus prevent the admission of any affection, thought, or purpose, which might prove injurious to mental health and activity. For need I remind you, that the *mind* also has its *health* as well as the *body*, and that the health of the mind consists altogether in its standing and operating in the ORDER OF GOD, which order requires, that the love and the wisdom of God shall be exalted above every other love and wisdom, and that every other love and wisdom shall have its place of subordination, according to its tendency to administer to and strengthen in the mind the principles of the Divine love and wisdom? I leave you to judge, then, what mischief must necessarily ensue if the organs of mental taste are *off their guard*, respecting the *quality* of the things admitted into the *mind*,—that is to say, into the *will* and its *affections*, or into the *understanding* and its thoughts; since it must be

evident, that if such things have a tendency to disturb the ORDER OF GOD, they must, in that case, necessarily prove destructive of *mental health*, in like manner as unwholesome food, or poison, is destructive of bodily health. On the other hand, if the *organs of mental taste* faithfully discharge the duties pointed out to them by the lower *organs of bodily taste*, what blessed fruits might we not expect from their fidelity and obedience, and how would the ORDER OF GOD in the human mind not only be preserved from violation, but advanced also every day towards the fulness of its perfection and blessedness !

But there is yet a *third use* and *benefit* derived from the sense of *bodily taste*, which must not be forgotten, and that is—the *extent* and *enlargement* of the kingdom of the Divine goodness and blessing in the human mind and life. For what considerate person cannot discern, that every sensation of delight, whether *mental* or *bodily*, originates in the DIVINE SOURCE OF LIFE, and, therefore, may more properly be called the *offspring* of God than of *man* ? Indeed, that it is *not* the offspring of man, or in any respect under man's controul, is demonstrable from the fact, confirmed by every day's experience, viz., that man is utterly unable of himself to command either a *lost appetite* for food, or a *lost relish* in the use of it. We are compelled then to confess, that the daily bodily sensation of delight, resulting from the reception of meats and

drinks, is a *daily gift from above*, intended, if rightly used, to convince us of the DIVINE BOUNTY, by the addition of another plant to our *paradisiacal garden*; and at the same time, to elevate the tone of our daily praise and gratitude to the GIVER OF EVERY GOOD GIFT for this additional proof of His adorable benevolence.

But, alas! my good Friend, we live, it is to be feared, in an age when the *pleasure*, resulting from the exercise of the bodily organs of taste, has acquired a terrible and destructive ascendancy over the *real benefits and uses*, both *natural* and *spiritual*, both *temporal* and *eternal*, which they were intended to confer and yield. For how few, at this day, in that exercise, look through the *pleasure* to the *use and benefit*! How many also, by an inordinate indulgence in the *pleasure*, plunge both *body* and *soul* into disorder, by destroying that health of *both* which every bodily sense was designed to promote and secure! I should be sorry either to form or to pronounce a hasty and severe judgment on the temper and spirit of any age, or any people, but surely it is impossible not to see, that *animal gratification*, at this day, is the object principally regarded in the use of our *meats and drinks*; and that thus the *organs of bodily taste*—instead of opening the doors, as they were meant to do, to the higher organs of *intellectual* and *spiritual taste*, and to the higher delights which these

latter organs have a tendency to produce—only shut them more closely against both the organs and their delights.

I cannot conclude my letter in a way more satisfactory to myself, or more explanatory of the subject under discussion, than by presenting you with the *portraits* of two of mine acquaintance; one of whom has never been accustomed to reflect on his *sense of bodily taste*, either as to its uses or its *origin*, but devours his daily food like the inferior animals *which have no understanding*; whilst the other has been early taught, in the school of piety and wisdom, to regard the *organ of bodily taste* not only as subservient to *natural* and *temporal* enjoyment, but as an *ultimate basis* for the support of higher orders and degrees of taste,—and thus as connected with that *highest* order and degree, by which man is admitted to the sublime and eternal bliss of *tasting how good the LORD is, and how sweet His words are*.—The *first* of these characters I shall introduce to you under the name of *Epicurus*, and the *second* under the name of *Eusebius*.

Epicurus, then, is a young man of considerable talents, and has had the advantage of what is commonly called a *good education*; but this advantage was confined, in a great degree, to the knowledge of *Greek* and *Latin authors*, to the utter exclusion of that higher and more important branch of instruction which relates to the regulation of the *mind* and *temper*, and to the *daily*

conduct of life. *Epicurus*, therefore, was never taught to consider his *eating* and *drinking* as acts of any further importance than to *please his palate* and *support his bodily health and strength*; and, accordingly, when he sits down to his daily meals, the *gratification of appetite* and *the nourishment of the body* are the principal objects of his attention and regard. Yet he never scruples to join in the ceremony of what is commonly called *saying grace*, both before and after *dinner*, and thus of supplicating, *apparently* at least, the DIVINE BLESSING on what he is about to eat and drink, and of returning thanks also to the DIVINE BOUNTY for the materials of eating and drinking. There is too much reason, however, to fear, that the good effects, intended by this ceremony, terminate, in the case of *Epicurus*, with the ceremony itself, since, the moment it is ended, he suffers the *pleasures of taste* to take into their hands the reins of government, and to banish from his thoughts every other god but the god of those sensualists of old, of whom it is written, "*Whose god is their belly*" [Phil. iii. 19]. The unhappy consequence is such as might be expected, for by degrees the *taste* of bodily meat and drink gains an ascendancy over the *taste* of any higher order and degree, whether *intellectual* or *spiritual*, until at length no *sound* is so enchanting to *Epicurus* as that of the *dinner bell*, and no *sight* so fascinating as that of the *dinner table*, and no *taste* so gratifying as that of the *palate*.

But, behold the danger of doing violence to the order of God and heaven, by suffering *bodily appetites*, and especially the taste for *bodily food*, to exalt themselves above heavenly affections, and that taste for heavenly food which the ALMIGHTY, in His mercy and wisdom, has been pleased to implant in every human mind ! For, lo ! bodily distemper and pain at length usurp the place of order and its joys, and *Epicurus* becomes a miserable example and proof of the terrible mischief of becoming a slave to *bodily gratification*, instead of asserting the noble liberty, which he possessed in common with all his fellow-creatures, of binding its chains, by rising to the perception and enjoyment of those *higher degrees of taste*, of which *bodily taste* is merely the *basis*, the *figure*, and *ultimate manifestation*.

But I am persuaded you will turn your eyes with disgust from the contemplation of this portrait of *Epicurus*, to relieve them by its counterpart in the beautiful form and angelic countenance of *Eusebius*.

For *Eusebius*, like *Epicurus*, is a young man of good natural talents, and has had the advantage also of a *liberal* education ; yet of an education, which, though *liberal*, may not perhaps generally be thought *fashionable*, since its *basis* was *science*, but its *superstructure* was *religion*. A competent knowledge, therefore, of *Greek* and *Latin*, and of what is commonly called *scholastic* and *academical literature*, was regarded only as a *secondary accomplishment*, whilst the *primary* and

supreme end, in the education of *Eusebius*, was the *knowledge and the love of God*; and, in connection with that knowledge and love, *the knowledge of himself* and of the wonderful construction, powers, and faculties of his own mind and body, that so all things and principles in himself might be restored to that heavenly order for which they were originally created. *Eusebius* was, accordingly, initiated by his pious parents, at an early period of his life, into the DIVINE PHILOSOPHY which teaches that the *life* of man, whether it be *sensitive, intellectual, or spiritual*, is nothing but a *stream*, flowing continually from a DIVINE SOURCE; and that thus all his senses are to be regarded as so many several channels from that *stream*. The *sense of taste*, therefore, in the eyes of *Eusebius*, was soon viewed in this sacred light, insomuch that, on every occasion of its gratification, it became instrumental, by degrees, in elevating his affections and thoughts towards its DIVINE SOURCE, and thus of connecting both itself and him with that SOURCE. *Eusebius* thus was always guarded against every act of intemperance, both in *eating and drinking*, because these acts were always regarded by him, not only as acts of *bodily refreshment and delight*, but as acts of *piety and gratitude* towards the GIVER OF ALL GOOD. Whilst *Epicurus*, therefore, converted the sense of *bodily taste* into an instrument of his own destruction, by exalting it above every *higher taste*, whether

intellectual or spiritual, whether temporal or eternal; it was the happiness of *Eusebius*, on every occasion of gratifying that taste, to render it subservient to the most blessed of all purposes, by calling every *higher taste* to his recollection, and thus elevating him above the *husks and dregs* of mere *sensual delight*, to feed upon the *corn and wine* of every *rational, spiritual, and heavenly joy and blessedness*. Whilst *Epicurus* too, in his eating and drinking, converted its delight into a *carcass*, by depriving it of its *life and soul*, in consequence of separating it from the purer delight of *mental taste*, *Eusebius*, in his daily eating and drinking, never failed to enjoy both a *soul and body* of delight united, and thus to give *new life* to the otherwise *unclean carcass* of *sensual gratification*.

Leaving you now, my good Friend, in possession of the above *portraits*, I shall for the present, bid you adieu! but not without first offering up my most devout prayers to the FATHER OF MERCIES, that you may be led henceforth to reflect, as every rational being ought to do, on the *sense* of which I have been speaking, so as to elevate it to its true dignity, by viewing it in its *DIVINE ORIGIN*, and thus in connection with all the higher degrees of *taste*, whether *intellectual or spiritual*; and above all, by keeping it in such a state of *subordination*, that it may never either intrude upon or disturb those higher degrees, but may rather administer daily, as it was designed to do by

their DIVINE PARENT, to their purity, their strength, and their perfection.

In the blessed spirit of this prayer, both for you and for the rest of my fellow-creatures,—I remain,

My Dear Sir,

Ever, yours, &c.

LETTER V.

*On the Bodily Senses of Smelling and Touching, and their
Connection with Mental Smell and Touch.*

MY DEAR SIR,

THE more I reflect on the *bodily senses*, which were the subjects of my three last letters to you, so much the more I am struck with astonishment at the DIVINE SKILL manifested in the structure of their *organs*; and above all, at their admirable *uses*, both *natural* and *spiritual*, both *temporal* and *eternal*; inso-much that the wonder of wonders with me is—that mankind, in general, seem to be so little aware of these stupendous proofs of DIVINE MERCY and WISDOM, with which they are gifted, and which are every moment calling them, with a loud voice, to the recollection of their DIVINE CREATOR and BENEFACITOR. But the misfortune is, that the sense of DIVINE FAVOURS is not unfrequently lessened amongst men by the very consideration, which ought, above every other, to increase their value, viz., that of their being *common*, and at the same time, of their being in such *continual requisition* and *use*, that the *gratitude*, which they were intended to excite, is often buried in their enjoyment.

The general thoughtlessness of mankind, however, is no sufficient reason why you and I should cease to think, especially on a subject of so much real concern to our best happiness, and, therefore, with your permission, I will continue my former remarks, by extending them to the two remaining bodily senses, viz., the *smell* and the *touch*.

Yet on the sense of *smell* I have little to observe, since it is so nearly connected with the *sense of taste*, treated of in my last letter, being itself a *species* of taste, but exercised on a *more refined* and *delicate* subject, and by a *superior* and *more refined* sensitive principle or organ. The difference, therefore, between the *bodily* senses of *smelling* and *tasting*, may, perhaps, best be described by the difference between the *mental* senses of *perceiving* and *knowing*, inasmuch as to *perceive* a truth is a more interior, and, consequently, a more elevated, act of the mind than to *know* it. In other respects, however, the two senses are similar, each being in connection with interior *mental* principles, of which it is the ultimate *basis*, *support*, and *representative figure*, and each deriving its origin from the SUPREME AUTHOR and GIVER OF ALL LIFE, consequently of all sensation. For that there is something in the human mind analogous to the bodily sense of *smelling*, which something may be called *perceptivity*, is evident from the application of the term *smell* by the best writers. Thus your favourite Shakspeare speaks

of "*the SMELL of calumny;*" and one greater than Shakspeare writes of "*an odour of a sweet SMELL, a sacrifice acceptable, well-pleasing to God*" [Phillip. iv. 18]. And thus, too, the ALMIGHTY Himself expresses His displeasure against His disobedient people, where He says, "*I will not smell the savour of your sweet odours*" [Levit. xxvi. 31.] We may fairly therefore conclude, that the *sense of smell*, like the *sense of taste*, was intended by the GREAT CREATOR, in the *first place*, as a *guard*, to watch against the admission, into the body, of any external matter which might prove injurious to bodily health; and in the *second place*, to remind man of those higher and interior faculties of mind from which the sense of bodily smell derives its *life and soul*, and especially to call to his recollection the DIVINE SOURCE of all his sensations, whether *corporeal or mental*, whether *natural or spiritual*.

I shall therefore now proceed to the consideration of the sense of *touch*, and with it conclude my observations on the *five bodily senses*.

The general *organ* of this sense, in almost all animals, is the *skin*, and more particularly that part of it on which the nerves terminate, called the *papillary portion*. But what human pen can describe all the wonders of this organ, whether viewed as a *whole* or in all its *parts*, consisting, 1st, of a *scaly cuticle*, or *epidermis*, or *outermost skin*; 2dly, of the *reticular body of Malpighius*, or *cutaneous network*; and 3dly, of the *cutis*, or *inmost*

skin ? Yet the *natural uses* of all these parts are as remarkable and astonishing as the *parts themselves* ; of which truth you will be fully convinced when you are informed that the *scaly cuticle*, in the *first* place, collects, or binds together, the proper uses and functions of all the coats and adjacent strata, represents them generally in itself, and renders them complete. In the *second* place, it holds together in connection the parts which lie underneath, supports their changes, and impels them to perform their offices aright. In the *third* place, as a coat of mail, surrounded with wonderful scales, folds, and knots, it protects and defends the sensible, soft, and supple coats, which it covers, from injuries resulting from the surrounding air, its heat, cold, wind, and various temperature, not suited to the state of the body. In the *fourth* place, it regulates proximate communications between the surrounding world and its own corporeal world, which it incloses, viz. by admitting from the air and æther the purer and more wholesome elements which are suited to the natural state of the body ; and on the other hand, by letting out, and dispersing into the contiguous atmosphere, collections of effluvia no longer serviceable to the body, together with perspirable matter formed from useless lymph, &c. *Fifthly*, it compacts the most singular modes of sensation of the little fibres and papillæ into a certain general sensation, which is called the *sense of touch*, which it moderates, rendering

it acute and obtuse, in every respect as nature requires it, with perpetual variation. *The reticular body of Malpighius*, again, in the *first* place, serves as a basis, or support to the *cuticle*; also for connection and union with the papillary substance, glands, vessels, &c., lying underneath: thus for a mediating organ, and to transfer the modes, acts, senses and changes of these parts to the scales of the *epidermis*, and from these latter again to the former. In the *second* place, it sustains, secures, and balances the parts of the *cutis* which also lie underneath. *Thirdly*, it collects, conveys, distinguishes, and reduces to form, those scattered parts: thus it provides that every thing shall refer itself to what is general; shall proceed to successive series; shall flow and re-flow into a kind of circle; and shall perpetually conspire and tend to equilibrium or rest. The *cutis*, again, or *innermost skin*, serves in the *first* place, for a new origin of fibres, and for the end and beginning of the little vessels. In the *second* place, it serves to cherish the spirits, and as a nurse of the blood, and also to exterminate from them whatsoever is useless. *Thirdly*, it serves as a *sensory of the touch*.

I have been thus minute, my dear Sir, in my description of the *organ of touch*, not only on account of its stupendous mechanism, but with a view to convince you, that it differs, in one respect, from the organs of the other senses, and that the difference is this, that the organs of the other senses appear formed for the pro-

motion of *only one subject*, viz., the particular sensation to which they are appropriated; whereas the *organ of touch*, in addition to this object, is calculated to promote a kind of *translation* of substances from one kingdom to another, and by this translation to open a *communication* between the two kingdoms, and at the same time a *reception* of the substances communicated. Thus we have just now seen, from the description of the *scaly cuticle*, or *epidermis*, that one of its offices is to regulate the *proximate communications between the surrounding world and its own corporeal world*, which it encloses, viz., by admitting from the air and æther the purer and more wholesome elements which are suited to the natural state of the body; and on the other hand, by letting out, and dispersing into the contiguous atmosphere, collections of effluvia no longer serviceable to the body, together with perspirable matter formed from useless lymph, &c.

In contemplating then the *natural and temporal uses* of the *organ of touch*, we are not only to consider it as instrumental in *producing the sensation of touch*, and thus enabling us to judge of the roughness or smoothness, the hardness or softness, the figure, temperature, and other tangible properties of material substances, but also as a *medium* between the *great world of outward nature* and the *little world of the human body*, for the salutary purpose of secreting from the latter world whatsoever may be injurious to its health, and

of introducing from the *former* whatsoever may be salubrious.

Yet these *natural* and *temporal* uses of the bodily organ of touch, wonderful and important as they are, admit of no comparison with the *spiritual* and *eternal* uses of the same organ, whether viewed as an *instrument of producing the sensation of touch*, or as a *medium of communication between the great world of outward nature and the little world of the human body*.

For viewing it, in the *first* place, as an *instrument of producing the sensation of touch*, how multiplied and interesting are its *spiritual* and *eternal* benefits in regard to the *mind*, or *spirit*, of man, by reminding him of that *higher* and *interior mental touch* with which he is endowed, and by virtue of which he possesses an *internal feeling*, extending itself, not only to things merely speculative and intellectual, which relate to the present life, but to those more substantial concerns of another world, on which his everlasting happiness or misery depends! Yet that such an *internal feeling* exists in every human mind, is evident from experience, and is moreover confirmed by the general application of the term *touch* to express such *feeling*,—as may be seen by consulting the best writers in our English language. The *organ* then of *bodily touch*, it is plain, is in connection with the higher organs of *mental touch*, being at once their *basis*, their *support*, their *monitor*, and their *representative figure*; and thus extending its

beneficial operations, from the lowest and most minute objects of outward nature, to the very throne of heaven, and to that SUPREME BEING who is seated upon it. For what human mind has not some *feeling*, either consolatory or otherwise, respecting that BEING? What human mind, too, cannot *touch* that BEING as often as it is so disposed, and by that *touch* be made sensible of a *consolation*, infinitely surpassing all the transitory delights resulting from the *touch* of lower objects; and affording, at the same time, the most convincing proof, that the *sensation of touch*, in all its degrees, has its sole origin in the mercy and loving-kindness of that BEING? By virtue then of the organ of *mental touch* (whether we be aware of it or not), we are all of us in the same interesting situation with that *distempered woman* of old, of whom it is written, that she “*came behind her SAVIOUR, (when sojourning here on earth), and touched the hem of His garment: For she said within herself, if I may but touch His garment, I shall be whole*” [Matt. ix. 20, 21.; Mark v. 25.; Luke viii. 43.] Most affecting and awful consideration!

But I hasten to the contemplation of another *spiritual* and *eternal* use of the *organ of bodily touch*, as resulting from the *second* view under which it is presented to our notice, viz., as a *medium of communication between the great world of outward nature and the little world of the human body*.

This wonderful *mediating faculty of the organ of bodily touch*, it has been already seen, is manifested in its power to *admit from the air and æther the purer and more wholesome elements which are suited to the natural state of the body*; and on the other hand, to *let out, and to disperse into the contiguous atmosphere, collections of effluvia no longer serviceable to the body, together with perspirable matter, &c.* How forcibly then are we reminded, by this circumstance, of a similar faculty possessed by the organ of *mental touch*, and of the incalculable spiritual benefits which we derive daily from the operation of this faculty! For does the *organ of bodily touch*, by its communication with the outward atmosphere, *admit the purer and more wholesome elements which are suited to the natural state of the body*? There is every reason to believe, that this is the case also with the *organ of mental touch*, in regard to the *inward and spiritual atmosphere* with which it is in connection. Does the *organ of bodily touch*, again, *let out, and disperse into the contiguous atmosphere, collections of effluvia no longer serviceable to the body, together with perspirable matter, &c.*? There is again every reason to believe, that the *organ of mental touch* is in possession of a similar property of *secretion*, which is salutary to the *mind* in the same degree that the *bodily property of secretion* is salutary to the *body*.—But it will be necessary to explain myself on this very interesting subject.

On this occasion, however, I must beg leave to address you, not as a *man* only, but as a *Christian*, and as a *Christian*, too, who has been accustomed to explore, with a *microscopic* eye of piety, the interior and deep mysteries contained in the sacred pages of the BOOK OF REVELATION. You have accordingly (as I have often been delighted to learn from your conversation), been enabled to make the grand discovery, that this outward visible world of *matter* and the inward invisible world of *spirit* are in the closest connection with each other; insomuch that they are not separated by any measure of space or distance, but, like body and soul, are *one*, yet *distinctly one*, and in that *oneness* are in continual reciprocal operation on each other. You have also, I know, confirmed yourself in this sentiment by the express declarations of your SAVIOUR God, who so frequently announces the *nearness of the kingdom of heaven* to man, and Who, on one occasion, testifies pointedly to His disciples, saying, "*The kingdom of God is within you*" [Luke xvii. 21]. Let me then ask you, whether (according to this doctrine of the ETERNAL TRUTH), you do not think it more than probable, that between the soul of man and the invisible world of spirits, there may exist a perpetual communication, similar to what exists between the body of man and the atmosphere of this world; and that, by virtue of this communication, there may also be a *translation*, viz., of pure and blessed influences

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from the world of spirits to the soul, and of certain *effluvia*, &c., from the soul to the world of spirits; agreeable to what we have seen to take place between the atmosphere of this world and the human body? Is there not, in short, some property in *the organ of mental touch* analogous to what we have shown to be possessed by *the organ of bodily touch*, both in regard to *reception* and *secretion*?

I have no doubt respecting the reply you will make to the above questions, but I shall not, on that account, forbear to illustrate the point under consideration, by the case of the distempered woman above alluded to, who *came behind her SAVIOUR, and touched the hem of His garment*. For here we see manifested the wonderful effect not only of *bodily* but of *mental touch*, since it is evident, that the *touch* was of *both* these descriptions, inasmuch as with the *hand of the body* this poor woman really touched *the hem of her SAVIOUR'S GARMENT*, and with *the affectionate faith of her mind* she at the same time *touched HIMSELF*, for she said within herself, "*If I may but touch His garment, I shall be whole*" [Matt. ix. 21]. Accordingly we read in St. Luke, that the GREAT SAVIOUR was made sensible in Himself of this *mental touch*, for He immediately said, "*Somebody hath touched Me, for I perceive that virtue is gone out of Me*" [Luke viii. 46]; and to prove that this *translation* of His DIVINE VIRTUE was the result of *mental touch*, or *the affection of faith*, on the part of the poor

woman, He is pleased to add the consolatory and edifying words, “ *Daughter, be of good comfort : thy faith hath made thee whole ; go in (into) peace.*”

Thus have I endeavoured to prove, my dear Sir, that the *bodily organ of the sense of touch*, like the bodily organs of the other senses, is wonderful in its *mechanism*, and still more so in its *uses*, whether *natural* or *spiritual*, whether *temporal* or *eternal* ; since by its *natural and temporal* operation it is instrumental in providing for the gratification and health of the *body* ; and by its *spiritual and eternal* operation it is subservient to *mental instruction*, in consequence of pointing to the different degrees of *mental touch* with which it is in connection, and of which it is the *basis*, the *offspring*, and the *representative figure*.

But I have not yet done with my remarks on the *bodily senses*, inasmuch as I am eager to apprise you, that, notwithstanding the benefits both *natural* and *spiritual*, both *temporal* and *eternal*, which you are continually deriving from them, it is still possible, if you are not well upon your guard, that they may be converted into your most deadly foes ; and into foes the more dangerous and seducing, because *the foes of your own household*. For such is the nature of every *bodily sense*, that every thing, whether salutary or mischievous, will depend on its *state of submission* to the *interior mental sense*, of which it is the *basis and figure*, and thus to the *inmost and highest sense*, by virtue of which

it is in connection with its SUPREME and DIVINE *Original*.

If then man is so unwise as to suffer his *bodily senses* to gain the ascendancy over the superior senses of *mind*, either by directing his *judgment* or by alluring his *will*; if he allows them to darken his knowledge, and deaden his love, of *spiritual* and *eternal concerns*, by the mistaken suggestions and enchanting fascinations of mere *natural* and *temporal gratifications*; if the *servants* and *handmaids* be thus permitted to exalt themselves above the *masters* and *mistresses* so as to *give* commands instead of *receiving* them, and to *dictate* rather than to *obey*; if the *instrumentals* set themselves above their *principals*, the *feet* above the *head*, the *creatures* above their *creating powers*—what, I would ask, must, in such case, be the necessary tremendous consequence, but that all order will be inverted, so that *earth* will be exalted above *heaven*; *natural delights* above *spiritual joys*; *the things of time* above those of *eternity*; and finally *man himself* above his MAKER, to the utter extirpation of all innocence, gratitude, holiness, wisdom, and happiness, in the bosom of the deluded offender?

On the other hand, what blessed fruits might we not reasonably expect to abound in the mind and life of that sincere Christian, whose *bodily senses* were taught to submit themselves to the higher control and wise government of the *spiritual senses* and *powers* in which they

originate, and thus to obey the Divine wisdom which saith, "*Make ready wherewith I may sup, and gird thyself, and serve ME, till I have eaten and drunken, and afterwards thou shalt eat and drink !*" [Luke xvii. 8]. For, in such case, how quickly would the order of heaven and its God be restored in the mind and life of such a Christian ! What abundant joy would result from the union of what is *first* with what is *last*, and of what is *last* with what is *first* ! Even the *bodily senses* would be partakers of this joy, because they would experience the truth of the well-established maxim, "*that a submitted sensation is, in all cases, more blessed than an unsubmitted one.*" Their wanderings would thus be corrected, their disorders checked, their dangers prevented ; whilst, like steady and faithful servants, "*their eyes looked to the hands of their master and mistress.*" In short, the fulness of peace and harmony would presently prevail both in the *internal* and *external* man, because the *internal man* would find his kingdom at once extended and secured by the accession of the *external* ; and at the same time, the *external man* would rejoice in the government, guidance, and protection of the *internal*.

What remains then, my good Friend, but that both you and I endeavour, through the DIVINE GRACE and MERCY, to establish in ourselves the above empire of *mental rules* over *bodily sensation* ; thus of God, His love, His wisdom, and His authority, over the otherwise uncontrollable, fascinating, and dangerous misrule of

our *senses*? What remains, I say, but that we regard these senses as so many animals, which require a *bridle* rather than a spur, and which, without a *bridle*, are for ever ready to plunge both their riders and themselves into destruction? I would not however be understood as insinuating, that this *bridle* should be a *muzzle*, so as to prevent the reception and enjoyment of proper food, because I am decidedly of opinion, that the senses ought to be gratified; and that no harm can result from the gratification, but rather benefit, provided it be placed under the control of wisdom, discretion, piety, and the fear of God. Let you and me then, my Friend, seeing the imminent danger to which we are exposed by *unbridled senses*, and the extensive blessings to be expected from a proper application of the *bridle*, extend to *all* our senses the devout prayer, which the Psalmist of old applied to *one* of his, "*Set a watch, O LORD, before my mouth, and keep the door of my lips.*" In the spirit of this prayer, believe me,

Ever yours, &c.

LETTER VI.

*On the Bodily Acts of Eating and Drinking, and on the
Spiritual Eating and Drinking to which they point.*

MY DEAR SIR,

It is highly satisfactory to me to learn, that you become every day more and more interested in the philosophy of the *human body*, and that this interest has increased with your perusal of my former letters on the *five bodily senses*. Encouraged therefore by your partiality for the subject, as well as by its own intrinsic importance, I shall willingly proceed, in compliance with your request, to make some further remarks on what appears to me to be the first and grandest object of philosophical investigation. Allow me then now to call your attention to the two extraordinary, yet ordinary, bodily acts of *eating* and *drinking*.

In these acts is exemplified another remarkable case of the effect of *custom*, in its tendency to render man insensible to the greatest of all mercies and wonders, for no other reason than because they are of *daily occurrence*, and *common* alike to all ranks and descriptions of mankind. For how few, at this day, give themselves time to reflect on the various appetites, operations, and

provisions, such as *hunger* and *thirst*, *mastication*, *deglutition*, a *supply of food*, &c., involved in these acts ; and how much fewer, on the powers and instruments necessary to produce those appetites, operations, and provisions ! We are made sensible every day of *the desire* of meat and drink, but where is the man who considers seriously whence that desire proceeds, and that it originates in principles over which he himself has no control, as is evident from the fact, that he cannot at all times command it ? We, again, *masticate*, or *chew* our food, and we also *swallow* it ; but whence comes it to pass, that we so seldom, if ever, reflect on the astonishing combinations of *powers* and *instruments* conducive to effect these purposes ! *Meat* and *drink*, again, are brought every day to our tables, but (Oh, shame to our want of thought and gratitude !) how rarely do we inquire in our own minds and consciences, to WHOM we are indebted for such blessings, and by what a union of Divine mercy, wisdom, and providence we are made the happy partakers of them !

It is surely high time then to recollect ourselves, that we may no longer eat and drink like *brute beasts which have no understanding*, but may rather assert the noble privilege we enjoy, as *men*, and especially as *Christians*, of regarding an *eternal end* in all that we think and do. It is time, I say, to *take away our reproach*, by acting up to the sacred name and character which belong to us ; and with this view, by taking

into serious consideration both the *ends* of our daily *eating* and *drinking*, and also the *means* by which those ends are every day promoted.

And *first*, in respect to the *ends* of *eating* and *drinking*.

These *ends* may be regarded in a *threefold* point of view, viz., as *proximate*, more *remote*, and *ultimate*; and therefore it will be necessary to consider *each* of these *ends* separately, before we can acquire a clear and full idea of the grand and comprehensive design and purpose of the bodily acts of *eating* and *drinking*.

Allow me then to call your attention to each of these *ends*; and *first*, to what may be called the *proximate end*.

This end has manifest relation to *the health of the body*, which, it is evident, cannot be preserved without a due measure of *meat* and *drink*; and which, of course, is necessary to be attended to, in order to secure the accomplishment of the *more remote* and *ultimate ends* of *eating* and *drinking*. This end therefore requires consideration and watchfulness on the part of man, as a guard principally against *excess* in *eating* and *drinking*; since daily experience teaches the melancholy truth, that the health of the body may be injured by *too much* food, as well as by *too little*, and that *intemperance* in the use of meats and drinks is alike destructive to the body as entire *abstinence*. But what shall we say is the precise limit or boundary, in this case, between the *too much* and the *too little*?

This can only be discovered by a man's own experience, in proportion as he consults the *blessing of health* more than the *indulgence of appetite*; since if the latter be *principally* consulted, he may then depend upon it, he will never find the *middle point* of temperance and order in the daily nourishment of his body, which can alone insure to him the comforts of a sound constitution, and rescue him from the miseries of an impaired one.

But what a multitude of wonders and of mercies are here presented to our view, in the accomplishment of this *proximate* end of *eating* and *drinking*! For, in the *first* place, it is requisite, previous to the reception of food, that there be an *appetite* for it; yet, *what* is this *appetite*, and *whence* comes it? That it is not something *inherent* in the human frame, so as to be *necessarily* connected with it, is evident from the consideration above adverted to, that man cannot always command it. In the *next* place, for the act of *eating* there is required, in general, the act of *mastication* or *chewing*; and for the acts both of eating and drinking, the act of *deglutition* or *swallowing*; and afterwards the act of *digesting*, before the food can be admitted and incorporated into the body; yet how plain is it to see, that all the wisdom of man is utterly unable either to explain, or even to discover, all the deep mysteries involved in each of these acts! We are compelled, then, to look to a power above ourselves for the solu-

tion of these otherwise inextricable *arcana* ; and we are encouraged to do so by the reflection, that the confession of our ignorance may possibly conduct us to the blessed acknowledgment, made by the holy man of old, "*Thou hast beset me behind and before, and laid Thine hand upon me. Such knowledge is too wonderful for me ; it is high, I cannot attain unto it. Whither shall I go from Thy spirit ? or whither shall I flee from Thy presence ?*" [Psalm cxxxix. 5, 6, 7.]

Yet stupendous as is the consideration of this *proximate end* of eating and drinking, and of the means employed in its accomplishment, how do all its wonders vanish and disappear when compared with the higher and more interesting view of the *more remote ends*, which view was intended to be presented to our contemplation every time that we eat and drink ! Are you surprised at hearing of these *more remote ends*, and do you inquire what they are and mean ? Let me then call to your recollection, that the *mind* also as well as the *body*, has its *food*, without which it cannot live ; and that this food also is of *two kinds*, answering to the two kinds of bodily food, called *meat* and *drink*. Accordingly you read in the Sacred Scriptures of "*meat which endureth unto everlasting life, which the Son of Man shall give unto you*" [John vi. 27] ; which *meat*, it is evident, must be *spiritual* meat, or food for the *mind*. This meat is afterwards called the BODY and BLOOD of the GREAT SAVIOUR, Who is pleased to

declare concerning it, "*Except ye eat the flesh of the SON OF MAN, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed*" [verses 53, 54, 55].

Do you further inquire into the reason why this food of your *mind* or *spirit* is of *two* descriptions, viz., *meat* and *drink*, or FLESH and BLOOD, and why it is necessary to feed on *both*? It is manifestly this, because the mind or spirit of every man is *twofold*, consisting of the *two* distinct principles of *will* and *understanding*; the *will* being created for the reception and enjoyment of the *good* of the DIVINE LOVE, and the *understanding* for the reception and enjoyment of the *truth* of the DIVINE WISDOM; and *both* for the conjunction of these *two* heavenly gifts in every human bosom. Each principle, therefore, requires its particular food for its nourishment, and has accordingly its spiritual appetite, called *hunger* and *thirst*, agreeably to the Divine declaration, "*Blessed are they that do hunger and thirst after righteousness, for they shall be filled*" [Matt. v. 6]. It is evident, therefore, not only that the *mind* or *spirit* of man has its *food*, which food, like that of the body, is of *two distinct* kinds, but that it likewise has its *hunger* and *thirst*; and thus, in regard to its nourishment, bears an exact resemblance to the *body*, or rather (if you will allow the remark) has im-

parted to the body that *hunger* and *thirst*, or that necessity of a *twofold* nourishment, by virtue of which the *body* bears a resemblance to its parent *soul*, and in so doing manifests its origin.

Behold here then the *more remote end*, to which, it is more than probable, every bodily act of *eating* and *drinking* points, and to which it was originally designed to point ! Like every other bodily act, it originates not in the *body* but in the *mind* ; and was intended to excite the recollection of its origin, and at the same time, a view of that *spiritual* and *immortal food* on which the *mind* was designed to feed, and for which it principally prays when it expresses itself in the Divine language of devotion, “ *Give us this day our daily bread.*” *Bodily appetite* therefore, in the case of man, is not a mere *animal impulse*, because it is in connection with that more elevated and interior impulse of heavenly affection, operative in every human being, which *hungers* and *thirsts* after the *meat which endureth to everlasting life*. For the same reason, *bodily eating* and *drinking* differ essentially, with *man*, from the same acts as performed by the *inferior animals*, inasmuch as with man they are an ultimate figure of the reception of *incorruptible food*, or of all those living principles of heavenly love and wisdom, called the *BODY and BLOOD* of the *GREAT SAVIOUR*, by virtue of which man is admitted to the high privilege of *dwelling in that SAVIOUR*, and of having that *SAVIOUR dwell in*

him [John vi. 56]. Every time, therefore, that we take our daily bodily refreshment of *meat and drink*, if the ears of our mind were opened, we should hear a voice from above calling us to the participation of *mental refreshment*; and if we would obey this voice, we should be enabled to comprehend what the Scripture teaches where it is written, "HE filleth the hungry soul with goodness" [Psalm cvii. 9]; and again, "Man did eat angels' food: He sent them meat to the full" [Psalm lxxviii. 25]. Thus, were this *more remote end* of eating and drinking attended to, both *soul and body* would be nourished at one and the same time; and the feast of the *latter*—instead of immersing the *former* in all the filth and uncleanness of disorderly appetites, and thus separating it from God and heaven, as is too frequently the case—would then tend to elevate it to the purities of true bliss, by leading it every day to *sing a new song* of gratitude, praise, and thanksgiving to the DIVINE GIVER OF ALL GOOD.

But there is yet another *end* of bodily eating and drinking, which I have called the *ultimate end*, though perhaps it ought more properly to be called the *first and principal end*, and which every sincere Christian, like yourself, will immediately and gladly acknowledge. For it is the high privilege and bliss of such a Christian to believe in the Divinity of the GREAT SAVIOUR, and that by virtue of the union in Him, of FATHER and SON, or of DIVINITY and HUMANITY, He

is the ONLY GOD OF HEAVEN AND EARTH ; or, as He styles Himself, "The ALPHA and OMEGA, the BEGINNING and the ENDING, WHICH IS, and WHICH WAS, and WHICH IS TO COME, THE ALMIGHTY" [Rev. i. 8]. Such a Christian is further persuaded therefore, and this on the authority of the BOOK OF REVELATION, that the HUMANITY of this SAVOUR is a DIVINE HUMANITY, and thus is the ONE ONLY OBJECT of worship on the part of angels and men, being the DIVINE SOURCE of all LIFE, and consequently of every grace and virtue connected with life, and also of every truth and knowledge conducting to life, agreeably to the testimony of JESUS CHRIST Himself, "I am the WAY, the TRUTH, and the LIFE" [John xiv. 6]. The sincere Christian then, in every article of his bodily food, sees and acknowledges the continual bounty of this GREAT GOD and SAVIOUR, and receives it, as from His own hand, with a becoming gratitude. In the food also of his *mind*, or in all the heavenly affections of love and of wisdom, of goodness and of truth, with which his mind is every day nourished and replenished from the WORD OF GOD, he is delighted to discern and confess the same bounty, ascribing all to the above DIVINE HUMANITY, and connecting all with this its benevolent and DIVINE SOURCE.

Behold here, then, the *grand* and *ultimate end* of all *bodily eating and drinking*, as presented to the view of the devout Christian, and exalted both in his life and

practice ! For in the idea of every such Christian all *eating* and *drinking*, whether it relates to the body or to the mind, involves in it an appropriation and incorporation of what is eaten and drunken ; thus, in the case of bodily food, an appropriation and incorporation of such food by and into the *body*, and in the case of mental or spiritual food, an appropriation and incorporation of such food also by and into the *mind*. The true Christian, therefore, in consequence of connecting all food with its DIVINE SOURCE, the GLORIFIED HUMANITY OF THE GREAT SAVIOUR, receives it in that connection, and, of course, receives, at the same time, the blessing of that GREAT and HOLY GOD, and with the blessing that GOD HIMSELF, since GOD and His blessing cannot possibly be separated. The *bodily eating* and *drinking* of such a Christian is thus a *complex* act, including in it the appropriation and incorporation of all principles, from the lowest to the highest, whether material, rational, spiritual, or celestial, which have a tendency to nourish and strengthen either corporeal or mental life. And (what is, of all other considerations, the most astonishing and the most affecting) it includes also the appropriation and incorporation of JESUS CHRIST, with all the *feast of fat things* of His Divine love and wisdom, agreeably to the words of that GREAT SAVIOUR, “ *He that eateth Me, even he shall live by Me*” [John vi. 57] ; and, in another place, “ *Behold, I stand at the door, and knock ; if any man*

hear my voice, and open the door, I will come into him, and will sup with him, and he with Me " [Rev. iii. 20]. Are you surprised at hearing, that the reception of bodily food on the part of man has such an extended and sublime *end*? Look only with a humble and grateful heart to JESUS CHRIST in His DIVINE HUMANITY, on every occasion of such reception, and you will soon be convinced, to your inexpressible joy, that howsoever *surprising* such an *end* may be, it is, nevertheless, the *holy* and *blessed end* which JESUS CHRIST has appointed for the eternal happiness of His creature man.

But it is time to hasten from the consideration of the *ends* of eating and drinking to contemplate the *means* by which those ends are accomplished. Allow me, then, to detain you, for a moment, on this interesting subject.

These *means* are included in the two important and significant acts of *mastication* and *deglutition*; the former, viz., *mastication*, consisting in the *chewing* or *mincing* the solid food which is received into the mouth; and the latter, viz., *deglutition*, consisting in the *swallowing*, or *letting down into the stomach, through the gullet*, what is so chewed or minced, that so it may be incorporated into the bodily frame.

I therefore call these two acts both *important* and *significant*, because their *importance* must be manifest from the consideration, that until solid food be well

masticated, it cannot possibly be *swallowed*; and until it be *swallowed*, it cannot possibly be received into the body so as to supply that full and perfect nourishment which it was designed to do.

Much might be said on this *importance*, and also on the wonderful provisions made by the GREAT CREATOR for the purpose of effecting both *mastication* and *deglutition*; as, for instance, on the operations of the *jaws* and *teeth* in *masticating*, and of the *tongue* and other organs in *swallowing*; likewise on the constant supply of *saliva*, necessary to soften the hard substances which require mastication. But leaving these points to be the subject of your own private contemplation, which, I am persuaded, will not fail to discern in them the most manifest proofs of Divine wisdom and goodness, I am eager to call your attention to what appears to me equally deserving of it, viz., the *figurative* and *significant character* of both the *bodily acts* of which I am speaking.—I shall begin with the act of *mastication*.

You are probably surprised at hearing of any *figurative* and *significant character*, as applicable to an act which, in itself, appears so trifling and insignificant as the act of *chewing food*. But allow me to remind you, that this act, trifling and insignificant as it may appear, is yet thought worthy to be noticed in the Volume of Revelation, where you will find it recorded, under the name of *chewing the cud*, as a mark

and character by which a *clean* animal is to be distinguished from an *unclean* one [see Levit. xi. 3—9; Deut. xiv. 6—9]. And can we conceive that the ALMIGHTY Himself would have noted such a *bodily* act, and dignified it as such a *sign*, unless it had involved in it some *higher* and *more interior* meaning than what relates to the *body*? Rather, are not we compelled to believe, that all the words of God, as being SPIRIT and LIFE [John vi. 63], were intended to convey *spiritual* and *living* ideas; and that, consequently, *chewing the cud* is an act which relates to the *mind* as well as to the *body*, since no other *chewing* can be supposed to be either a *spiritual* or a *living* act, or to suggest a *spiritual* and a *living* idea?

Are you still at a loss to comprehend how the act of *chewing* can have any reference to the *mind*? Let me call to your recollection then, what has been already noted, that the *mind* has its *food* as well as the *body*, with this only difference, that the food of the mind is *spiritual*, consisting of all the various principles of *goodness* and *truth*; whereas the food of the body is *material*, consisting of all the variety of *material meats* and *drinks*. Let me further call to your recollection, that *bodily mastication*, or *chewing*, consists in *mincing* the food, or *grinding* it into *minute parts*, that so it may be capable of being *swallowed*, and thus *received into the body*, which it could never be until it was so *minced* and *ground*. And cannot you now discern, that a

similar act of *mincing* and *grinding* takes place in the *mind* at the time of its reception of its *meat*, and that without such *mincing* and *grinding* the meat could never be received into the *mind*? For what think you of the intellectual act of *meditation*, *consideration*, or *serious thought*? The mental meat to be received is, for instance, the *good of the love of God and of our neighbour*; but how is it possible for you to receive this good into your mind and life, whilst you view it *in the gross only*, or *under a general idea*, without ever being at the pains to *particularise* it, so as to see *distinctly* and *minutely* all its *several qualities, characters, properties, privileges, &c.*? As well might you attempt to swallow a whole loaf of bread without first *chewing* it, as to admit this good, this spiritual loaf of immortal bread, into the inward recesses of your spirit, so long as it remains a *loaf, unbroken and unminced* by devout reflection on its origin and on its peculiar marks of distinction from all other bread! For consider, what an indefinite number of things are involved in the three terms, *love, God, and neighbour*; and how then can you hope to attain the infinite blessing of incorporating into your life the *love* either of God or of your *neighbour*, unless you comprehend the meaning of these terms; that is to say, unless you first scrutinize, meditate upon, or *mince* them well in your understanding?

And here I wish to call to your remembrance

that the Latin verb *rumino*, from which our English term *ruminate* is derived, originates in the substantive *rumen*, which signifies the *cud* ; thus plainly proving that the Latins had some idea of a spiritual *rumen*, or *cud*, since the verb *rumino* is solely applied to the mind. It is remarkable also, that when our BLESSED SAVIOUR instituted the sacrament of His Holy Supper, in His delivery of the bread to His disciples, He adopts this form of expression, “ *Take, eat ; this is My body* ” [Matt. xxvi. 26 ; Mark xiv. 22] ; where it is plain that two distinct ideas were intended to be suggested by the two distinct terms, *take, eat*,—the former having relation to the *understanding*, and the latter to the *will* ; thus instructing us, that all the heavenly food of His love, figured by the *bread*, can never be fully incorporated into the *will* or *life* of man, until it be first *taken* ; in other words, well considered, meditated, and *ruminated* upon by the *understanding*. Probably too, in agreement with the same idea, it is recorded of the RISEN SAVIOUR on their way to *Emmaus*, that He “ *was known of them in BREAKING OF BREAD* ” [Luke xxiv. 35] ; for unless some spiritual meaning be annexed to the expression, *breaking of bread*, it is difficult to conceive how such an act could make the SAVIOUR *known* ; whereas when it is considered, that by *breaking of bread* is figuratively described the operation above-mentioned, of *masticating* or *mincing* the good of the

Divine love, by *meditating* or *ruminating* upon it with the understanding, the expression then acquires an edifying force and clearness which render it worthy of a place in the Divine Record.

Having thus then, I trust, satisfied you, that the bodily act of *mastication*, or *chewing of food*, is a *figurative* act, applying to the *mind* as well as to the body, need I be at any pains to convince you, that the same is true of the bodily act of *deglutition*, or *swallowing of food*? For does not every one know, that by the act of *swallowing*, the food is received *more interiorly* into the body; and that unless this act followed the act of *mastication*, or *chewing*, this latter act would be of no effect whatsoever in regard to bodily nourishment! And who does not know, or *may* not know, if he be *disposed* to know, that this is precisely the case in respect to the *mind*; since the food of the mind, which is every spiritual good and truth relating to the love of God and of our neighbour, is capable of a *twofold* reception, one *external*, or in the *memory* and *understanding* only; and the other *internal*, or in the *will* and *life*; and that if the *external* reception be not succeeded by the *internal*, the former is of no manner of use in regard to *mental nourishment*, but may be compared with the case of a man who keeps his food constantly in his *mouth* without *swallowing* it? It is then absolutely necessary, with a view to the full reception and incorporation of the good of heavenly love, and of the truth

of heavenly wisdom, that it not only be received in the *mouth*, or in the *thought*, and there well *masticated* by *meditation* or *rumination*, but that it afterwards be *swallowed*; in other words, that it be admitted *interiorly* into the *will*, the *love*, and the *life*, that so it may become that blessed "*meat which endureth unto everlasting life.*" How plain then is it, that there is a *spiritual deglutition* as well as a *corporeal* one, and that the *latter* was intended of the Divine Providence of the Most High to call mankind perpetually to the recollection of the *former*! I wish only to observe further on this subject, that as the act of bodily swallowing requires a *distinct exertion* on the part of man, since the bodily food will not descend, *of itself*, into the stomach, in like manner, and for the same reason, a *distinct exertion* is requisite in regard to the *swallowing*, or *interior reception*, of spiritual food, and that probably this exertion is excited in every state of mental trial and trouble.

Having thus, then, I hope, convinced you, my dear Sir, that the bodily act of *eating and drinking*, is not only a most extraordinary act *in itself*, and on that account deserving of all serious consideration, but is also a *figurative* act, as pointing to the reception of *mental food*, by which the soul or spirit of man is nourished and kept alive, I shall now leave you to your own reflections on this important sub-

ject. Only let me be allowed to add, that this *figurative character* of the above bodily act, is another stupendous proof of the goodness and wisdom of our HEAVENLY FATHER, who has been pleased to write on our very *bodies* lessons fraught with instruction the most interesting, because the most conducive to our eternal happiness and salvation. That we may then be attentive to these lessons, especially on every occasion of receiving our bodily nourishment, is the devout prayer of,

Dear Sir,

Yours truly, &c.

LETTER VII.

On Bodily Digestion, Absorption, Secretion, Excretion, &c., of the several parts of Food admitted by Eating and Drinking; together with the Reference of those Bodily Acts to correspondent Spiritual Operations.

MY DEAR SIR,

IN some former letters on the wonderful mechanism and operations of the human body, I have confined my remarks to those parts of it which may be regarded as constituting its more *eternal organization*, such as its *external form* and *external senses*. Will you allow me now to call your attention to a *more interior* subject, by presenting to your view a slight sketch of the *internal* provisions made by the ALMIGHTY for the promotion of bodily health and of other uses, as they are discoverable in the astonishing acts of *digestion, absorption, secretion, excretion, &c.*, of the several parts of food admitted by *eating and drinking*?

If you have ever consulted the works of our most celebrated anatomists on these interesting subjects, you

cannot fail to have discovered, that when food is let down through the œsophagus into the stomach, it is there for a time kept in a state of convolution, until it is opened and separated, that is, *digested* by various *menstrua*; and in this state is partly received by what are called the *lymphatic vessels*, partly by the *lacteal vessels*, and partly let down into the *intestines*. This reception of the purer contents of the stomach by the *lymphatic* and *lacteal vessels* is what is called *absorption*, being effected by what are termed the *absorbent vessels*, whilst the separation of the more impure contents, by being let down into the intestines and by other processes, is what is called *secretion* and *excretion*. You must further have discovered, that the purer parts of the digested food, which are received by the lymphatic vessels, are called *lymph*, from their resembling in appearance a *watery fluid*; whilst the purer parts received by the lacteal vessels are called *chyle*, which in its aspect resembles *milk*, and is by some writers called *white blood*, to distinguish it from the *red*, into which it is finally converted. Lastly, you must have discovered, that the *stomach* is the organ, in which the separation commences of what is capable of remaining in the body for its health and nourishment, from what is incapable; that is to say, from what, if remaining there, would prove injurious to the life and health of the body; and that this separation is afterwards continued in the intestines, even to

the *colon* and *rectum*, where the noxious matter is finally ejected from the body.

Taking it for granted then, that you are in possession of all this information, and that you have besides made yourself acquainted with the singular form of the *stomach*, where all these extraordinary operations commence; and likewise with the multiplicity and mechanism of the *absorbent* and *secreting vessels*, where the same operations are continued; will you allow me to ask you, what are the real sentiments of your mind respecting all these wonders? Can you believe it possible that the body, which is of itself a mass of mere matter, is capable either of designing or of accomplishing such stupendous purposes? Or is it to be supposed that what is called *nature*, which in itself is *dead*, being created for the *reception* of life, but not possessing any life *properly its own*, has the ability to produce such *living activities*? I am persuaded that your intelligent mind revolts at such ideas, as being utterly irreconcilable with all the dictates of sound reason, and also in direct opposition to all the wisdom of DIVINE REVELATION. You will, therefore, I doubt not, agree with me, that no satisfactory solution can possibly be given of the above phenomena of *digestion*, *absorption*, and *secretion*, which are discoverable in every living body, but by referring them to the agency of some *active principle* superior to the *body*, and superior also to *nature*,—thus primarily proceeding

from, and in close connection with, GOD—the alone  DIVINE FOUNTAIN of all *life* and of all *activity*.

But at what an interesting and edifying conclusion  are we now arrived! On what high and sacred  ground too do we stand, whilst contemplating the supernatural momentary operations which are transacting and presented continually to our astonished view in our own bodies! What pious mind therefore is not led, on this occasion, to adopt the language of the Patriarch of old, when awaking out of sleep, “*Surely the LORD is in this place; and I knew it not. How dreadful is this place! this is none other but the house of God, and this is the gate of heaven*”? [Gen. xxviii. 16, 17]. For is it an indisputable fact, that a chemical process is every instant being carried on in the deep centre of our corporeal frame, over which process we have no control, and which can only be accounted for by referring it to the agency of some power above ourselves? Are transmutations of solids into fluids, and their translations from one part of the body to another, continually going forward in the *alembic* of that organized matter which forms the *stomach*, and in the absorbent and secreting vessels with which it is encompassed? Is a separation thus effected between what is *salutary* to the constitution and what is *noxious*, so that what is salutary is by degrees incorporated into the life, and what is noxious is discarded and ejected? Is the number of vessels also requisite for these pur-

poses out of the reach of all numerical computation, some of them being so minute as to be indiscernable to the naked eye? Lastly, are we compelled to confess, that a latent superior power, like a skilful but invisible alchemist, is ever present, ever operative, ever watching over, directing and forwarding the above processes? Is this, I say, a correct statement of the practical and experimental philosophy of the human body? Then what intelligent mind is not constrained to exclaim, "*Surely the LORD is in this place; and I knew it not.*" and then too, observing that the human body is the *laboratory* of so many wonders, will not the same mind be disposed to add, "*This is none other but the house of God, and this is the gate of heaven?*"

Astonishing, however, as are these *digestions*, *absorptions*, and *secretions*, when considered as momentarily effected in the kingdom of *matter*, it ought to be recollected that they become infinitely more so when viewed in their connection with similar processes in the kingdom of *mind*, and especially when seen as *figurative* of these latter processes.

You are surprised, I see, at hearing of any such *connection* and *figure*: allow me then to endeavour to explain myself on this interesting subject.

In my former letters on the *bodily senses*, and also on the bodily acts of *eating* and *drinking*, I have attempted to convince you, that there is nothing transacted in the *body* of man, in a *bodily way*, but what is

transacted also in his *spirit* in a *spiritual way* ; thus that as the body *sees, hears, smells, feels, eats, and drinks*, so likewise does the *mind*, or *spirit*—with this only difference, that all those acts, in one instance are of the *body* in conjunction with its *mind*, or *spirit*, and in the other instance are solely and exclusively of the *mind* alone. The *mind* therefore has its *food*, as well as the *body*, which *mental food* is every thing that has respect to *science, intelligence, and wisdom*. Consequently, the mind has its faculty of *digesting* its food, since *intelligence* is nothing else but *well digested science* ; and *wisdom* is nothing else but *well digested intelligence* ; and accordingly the term *digestion* is applied to the *mind* by the best English writers, as your own extensive acquaintance with those writers may serve to convince you.

But if *digestion* be applicable to the *mind*, so likewise must *absorption* and *secretion* be, since these latter acts are in necessary connection with the former ; *absorption* implying a reception into the body of such parts of the digested food as may tend to its nourishment, and *secretion* implying the rejection of such parts as might otherwise prove injurious.

Behold here, then, the established analogy between the nourishment of the *body* by means of *material food*, and the nourishment of the *mind*, or *spirit*, by means of *spiritual food* ! *Material food* is first received by the *bodily mouth*, and after the processes of *mastication* and

deglutition is let down into the *stomach*, for the purpose of a more interior introduction into the body. In like manner, *spiritual food* is first received into the *external memory* (the *mind's mouth*), under the form of *science*, and being there well *masticated* by thought and meditation, and afterwards *swallowed*, or forced more interiorly into the mind, is thus submitted to *rational consideration*, for the purpose of *digestion*. *Material food* again, when well digested in the stomach, undergoes a *separation of its parts*, so that what is salubrious is *absorbed*, and thus admitted more intimately into the body, whilst what is noxious is *secreted*, and thus cast out. *Spiritual food*, or *science*, in like manner, by *digestion*, is distinguished as to its component principles, and the consequence is, that the purest of those principles are elevated more inwardly into the mind, where they acquire a new form, and receive a new name,—being no longer called *science*, but dignified by the higher title of *intelligence*, because seen in *intellectual light*, or in the *light of the understanding*. Lastly, *material food*, when by *natural absorption* it has been admitted in the *lymphatic* and *lacteal vessels*, under the form of *lymph* and of *chyle*, or *white blood*, is finally introduced to conjunction with the *red blood*, and is thus more intimately and fully incorporated with the life of the body. *Spiritual food* too, when by *spiritual absorption* it has been elevated into the *understanding*, so as to be viewed and cherished there with

the *affection of truth*, is by degrees exalted to a higher place in the interiors of the mind, being viewed and cherished with the *affection of good*; and thus raised out of the *understanding* into the *will*, and consequently admitted to its supreme abode in the *love* and *life*, from which abode it rules and governs all inferior principles and operations.

The above analogy might be illustrated, if necessary, by a *thousand* instances; but perhaps *one* will be sufficient to prove that the *mind*, as well as the *body*, has its powers of *digestion*, of *absortion*, and of *secretion*, and that, if those powers are not exercised, it is impossible that any *mental food* can be fully received and admitted by it. Let us take then our proof from this Divine precept, contained in the HOLY WORD of the MOST HIGH, "*Thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy mind*" [Matt. xxii. 37.; Mark xii. 30.; Luke x. 27].

This Divine precept, it is plain, may be viewed under *three distinct forms*, and impressed on man in *three distinct degrees*, according to its reception, firstly in the *memory*, secondly in the *understanding*, and thirdly in the *will*; in other words, firstly as *science*, secondly as *intelligence*, and thirdly as *wisdom*. It is equally plain, that if the precept be received only as *science in the memory*, it gains no admission into the *mind*, or *spirit*, of man, since the memory is merely an

outer court leading to the *mind*, but makes no part of the mind itself. Nevertheless, as an *outer court*, it has its important uses, since under that character it serves as a *storehouse*, in which the documents of what is good and true may be deposited, for the purpose of their being afterwards elevated into the higher or interior principles of the *understanding* and *will*.

Let us suppose now, that the above Divine precept "*Thou shalt love the LORD thy GOD with all thy heart, and with all thy soul, and with all thy mind,*" has been admitted and deposited in the *memory*. What eye cannot see, that if it remains there, without any elevation thence into the higher chambers of *understanding* and *will*, it gains no admission into the *mind* itself; and, consequently, lies buried as a useless precept, neither enlightening the mind with *intelligence*, nor enlivening it with *wisdom*? What eye therefore cannot discern further, that some additional process is necessary to give to the precept all that power of imparting to man the blessings of eternal life and bliss, which it was intended to exercise? But what shall we say is this additional process, or what can it be, but *serious thought* and *serious purpose*? And what is *serious thought* and *serious purpose*, but *mental digestion*, *mental absorption*, and *mental secretion*; by virtue of which acts, a truth deposited in the *memory* is raised out of it into the *understanding*, and from the *understanding* into the *will*, and thus from *science* becomes *intelligence*, and from *intelligence* becomes *wisdom*;

and from all three united rejects every evil affection, thought, and act, and thus renders man the blessed child of his HEAVENLY FATHER, Who is never satisfied until His children both *know* His will, and by knowing *understand* it, and by understanding *love* it, and from loving *practise* it?

Yet what is thus true of the above single precept, is equally true of every other precept contained in the Sacred Scriptures, since there is every reason to believe, that not one of them can gain admission into the *mind* and *life* of man, until by *serious thought* and *serious purpose* it has been *well digested*, through the combined effects of *absorption* and *secretion*.

Do you ask what this *absorption* and *secretion* mean, when applied to the other and more general precepts of GOD'S MOST HOLY WORD? I wish to answer, that by *absorption* and *secretion*, as thus applied, is to be understood the separation between the *genuine* sense of every precept and its *apparent* sense; in other words, between the *spiritual* sense and the *literal* sense, that so the Divine *spirit* and *life* of every precept may be elevated into the *understanding* and *will*, and at the same time, the *appearances* presented in the *letter*, or *history*, may be separated. As for example, JESUS CHRIST declares, "*Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple*" [Luke xiv. 33]; in which words there is contained a *double* sense, viz., a *genuine* and an *apparent* one; the *genuine* sense teaching, that the words do not apply to

man's *natural property*, such as *houses, lands, &c.*, but to his *spiritual property*,—that is to say, to his *spiritual powers, talents, &c.*; whilst the *apparent* sense teaches, that in the same words is included and expressed the necessity of man's divesting himself of all *natural property*, as a qualification to become a *disciple* of the GREAT SAVIOUR. The *genuine* sense therefore teaches further, that man can never become a *disciple* of JESUS CHRIST,—in other words, can never be taught of Him, until he *forsakes* all his *spiritual property*, by acknowledging it, in humility and gratitude, to be really and truly the property of the MOST HIGH. To distinguish then between these *two senses*, so as to elevate the *spiritual* sense into the *understanding* and *will*, and to discard the *literal* sense, is the proper office of *spiritual absorption* and *secretion*, so far as it regards the reception and incorporation of the WORD OF GOD into the mind and life of man. *Secretion*, too, in a more extended sense of the term, may apply to all those *natural affections* and *thoughts* which, being grounded in self-love and in the love of the world, have a tendency, if unremoved, to obstruct the elevation of the principles of the Divine love and wisdom to their due ascendancy and rule in the human will and understanding.

You see then, my good Friend, of what vast importance it is, that the operation of *mental digestion*, especially when applied to the precepts of the HOLY WORD OF THE MOST HIGH, be well attended to; since

otherwise it is as absolutely impossible, that those precepts should gain that interior admission into the mind and life of man which they were designed to gain, as that *bodily* food, without being *well digested*, should gain its proper and profitable admission into the body. Man thus, with the Bible in his *hand*, and even in his *memory*, may be as great a stranger to its *living* and *saving* contents as if he had never heard of the HOLY BOOK ; so that even the Divine precept, above alluded to, "*Thou shalt love the LORD thy GOD with all thy heart, and with all thy soul, and with all thy mind,*" would be totally void of spiritual nourishment, and more like a *dead husk* than the *living kernel* of Divine wisdom and salvation. For supposing that a man reads this precept, and yet, after reading it, is never led by *serious consideration* and *purpose* to ruminate on what is properly meant by *loving*, as applied to the GREAT and HOLY GOD ; on what also is involved in the sacred title of the object to be loved, THE LORD THY GOD ; and, lastly, on the distinct terms the *heart*, the *soul*, and the *mind*, as marking the distinct principles by and from which He is to be loved ; what eye cannot see, in such case, that the precept would remain useless, and so far from being the *meat which endureth to eternal life*, would rather be converted into the *meat which perisheth*, or into that *chaff*, of which it is written, that *the wind driveth it away* [Psalm i. 4].

I cannot conclude my letter on the above important

subject of *spiritual digestion*, *absorption*, and *secretion*, without calling to your recollection the words of the GREAT SAVIOUR respecting the *light*, which He, as the HEAVENLY SUN, came to dispense to a dark world, when he says, “ *While ye have light, believe in the light, that ye may be the children of light* ” [John xii. 36]. For how forcibly do these words apply to the *light* of that DIVINE TRUTH, with which the WORD OF GOD throughout is replenished! How exactly, too, do the three distinct characters of *having* the light, of *believing* in the light, and of *becoming the children* of the light, correspond with the distinct acts of receiving the DIVINE TRUTH into the *memory*, into the *understanding*, and into the *life*, thus with the distinct acts of *spiritual digestion* above described! How plain therefore is it to see, that it is possible to *have* THE TRUTH without *believing in* it, and to *have* and *believe in* it without *becoming its children*; and that, consequently, THE TRUTH can never be fully and effectually received by mankind, until it be fully and effectually *digested*, by being first deposited in the *memory*, which is to *have* it; and by being next elevated into the *understanding*, which is to *believe in* it; and lastly by allowing it the supreme rule and ascendancy in the *will* and *life*, which is to *become its children*!

Whilst then, in the spirit of profound humiliation and adoration, we magnify that inconceivable goodness and wisdom, which devised and constructed the

bodily organs of bodily *digestion*, *absorption*, and *secretion*, for the purpose of promoting bodily health and strength, may we ever be wise to recollect, that these organs and their operations are but *figures* of those more astonishing powers of the *mind*, by which it is enabled to exercise *mental digestion*, *absorption*, and *secretion*, in regard to that BREAD OF LIFE which is given in the WORD OF GOD for its daily sustenance! May the reception of this BREAD be accordingly our grand concern! And may we never forget, that if there be one folly more extravagant or more perilous than another, it is the folly of supposing, that a *medicine* can be of any use to a *sick man* whilst he keeps it in his *pocket*, instead of taking it into his *stomach*, and allowing it there to exercise its healing, *digesting*, and *secreting* properties; or that *food* can be of any benefit to a *hungry man*, so long as, like the *Syrian lord* [2 Kings vii. 2], he only *sees it with his eyes*, but *does not eat thereof*.

In devout prayer, that you, my good Friend, may experience all the benefits, both *spiritual* and *natural*, both *eternal* and *temporal*, to be derived from a *good digestion*, with its attendant operations of *absorption* and *secretion*, I remain,

Yours truly.

LETTER VIII.

ON BODILY SLEEPING AND AWAKING; *together with the Reference of those Bodily Acts to correspondent Acts of the Mind.*

MY DEAR SIR,

FROM my former letters, on the *human body*, I trust, you are already convinced, not only of its astonishing *mechanism*, which, of itself, is a sufficient indication of a wisdom surpassing all human conception, but also of the *figurative character* of all its parts and operations, as pointing to the *mind within*; and thus calculated to prove, that what is doing and done by the *body*, in a *natural* way, is continually doing and done by the *mind* and *spirit*, in a *spiritual* way; and that thus both *body* and *mind* are governed by one common law, which law originates in, and is in connection with, the SUPREME CREATOR AND RULER of both.

Should any doubt, however, remain with you on this important subject, I flatter myself it will not fail to be immediately dissipated by what I have now to communicate to you, respecting the two bodily acts of *sleeping* and *awaking*; if, indeed, they may be called

bodily acts, when yet the *body* appears to have so little to do with either. For that the body is not able, *of itself*, to lay itself asleep, or to awake out of sleep, is a truth confirmed by universal experience, and therefore we must look to some higher cause than the body for a solution of these otherwise unaccountable phenomena.

In discussing then the subject of *sleeping* and *awaking*, the *first* point of consideration is the *phenomenon itself*; the *second* is its *cause*; and the *third* its *use* and *benefit*.—I shall begin with the *phenomenon itself*.

Perhaps in the whole range of bodily acts, none is more astonishing—none more inexplicable, than that of *sleeping*, except it be the consequent act of *awaking*; yet perhaps, none, in general, is less attended to,—which is one proof, amongst many others, that the *mind* has its sleep as well as the *body*. For how wonderful is it, that in a moment, without any effort on the part of man (for effort would, in this case, defeat its own purpose), all *his thoughts*, with all their activities, delights, and interests, apparently *perish*; so that the man himself, for a few hours at least, becomes a *thoughtless log*, not only destitute of all consciousness of his existence, but utterly unable, *of himself*, to recall that consciousness! How wonderful again is it, that when this thoughtless log has lain, for a certain time, in a state of insensibility even of his own being,

he is suddenly aroused, without any exertions of his own, to the re-enjoyment both of his mental and bodily faculties, attended with the re-creation of all his thoughts, with all their former activities, delights, and interests, so closely connected with those of the foregoing day, that he is not sensible of any intervening interruption and suspension! Yet such are the wonders involved in SLEEPING and AWAKING; so that, as a certain writer expresses it, "*Every man may be said to die and rise again once in every twenty-four hours.*"

But the wonder does not end here, since it is notorious that, during this suspension of *thought* and *intellect*, the bodily life still remains, the pulse beats, the lungs respire, and all the interior organs of the body perform their functions as before, with this only difference, that the man himself has no sensibility of their operations. In the mean time (such is the adorable appointment of the Divine Providence of the MOST HIGH), from the *suspension* of the activity of thought results the *increase* of activity, inasmuch as the general experience of mankind testifies, that *sleep* tends finally to *renew* and *restore* what it *apparently destroys*; so that, on awaking, man discovers to his surprise and delight that, instead of his *thoughts perishing* and being buried in the grave of sleep, they have only been preparing in that grave for a more glorious and joyful resurrection.

Sleep, then, it appears, is a temporary cessation of the *voluntary* and *intellectual* activities of man, so that, to judge from *appearances* a *living body* is reduced for a few hours to the state of a *corpse*; whilst *awaking* is the restoration of those activities, converting the *corpse* back again into a *living body*, and replacing man in the enjoyment of all his former purposes, thoughts, and operations.—Let me now call your attention to the cause of these wonders.

That this *cause* does not originate in man, and that consequently it can only be discovered by looking *out of* and *above* man, is demonstrable from the fact above hinted at, that both *sleeping* and *awaking* are totally independent of any *effort* on the part of man. But how can man *look out of* and *above himself*? It is evident he can only do so by virtue of the capacity he possesses as a *human being*, in distinction from the *inferior animals*, of regarding the CREATOR of the Universe; of believing in His HOLY WORD; and thus of elevating his mind to a wisdom infinitely superior to his own, and which is alone capable of unfolding to him the deep mysteries, not only of his existence, but of all the ordinary operations both of his soul and body.

Let us listen, then, to the information which this GREAT CREATOR has been pleased to communicate to us, in His MOST HOLY WORD, on the interesting subject of *sleeping* and *awaking*.

In the second chapter of the Book of Genesis, verse 21, we read these interesting words, "*And the LORD God caused a deep sleep to fall upon Adam, and he slept.*" Again, in the third Psalm, verse 5, we find it written, "*I laid me down and slept; I awaked; for the LORD sustained me.*" Again, in Psalm cxxvii. 2, speaking of the same LORD, or JEHOVAH, the Psalmist testifies concerning Him, "*So He giveth His beloved sleep.*" Here, then, the light begins to dawn upon us, and by its brightness we are enabled to discover what, without its aid, must have been for ever concealed from our eyes. We are enabled to discover, I say, that *sleep* originates in a cause above man, and that the GREAT and HOLY GOD, whose name is JEHOVAH, is that cause. Whether this cause operates *immediately*, or (as is more probable) *mediately*, that is, through the medium of angelic beings, makes, in this case, no manner of difference. It is sufficient to establish the fact, that *sleeping* and *awaking*, are not so much dependent on ourselves as on those *superior intelligences*, of whom it is written, "*The angel of the LORD encampeth round about them that fear Him, and delivereth them*" [Psalm xxxiv. 7]; and again, "*He shall give His angels charge over thee, to keep thee in all thy ways*" [Psalm xci. 11].

In confirmation of the truth of what is here suggested, concerning the *cause* of sleeping and awaking, I might appeal to the phenomena of *dreams*, those

transitory awakings, even during sleep, to visions and sensations, sometimes of the most exquisite enjoyment, and at other times of the deepest misery, far surpassing whatsoever is seen or felt in the absence of sleep. For how now shall we account for these sudden gusts of involuntary pleasure and pain, and this at a time when we ourselves are in a state of absolute incapacity to bid them either to *come* or to *go*? To say that pleasure and pain are *things of chance*, will hardly satisfy the inquiries of a thinking intelligent mind on the subject; and therefore we are constrained to allow, as the only expedient of giving a rational solution of the difficulty, that man, during sleep, is in some secret mysterious communication with other intelligences, be they good, or evil, or both; who have the power thus, at one time, to enchant him with inconceivable delights, and at another time to affright and alarm him with as inconceivable horrors. Our very *dreams*, then, are collateral proofs, that the *sleep*, in which all dreams originate, is an effect produced by some order of beings superior to ourselves, to whom is intrusted by the ALMIGHTY the care of alternately *closing* and *opening* our eyes every returning night, to the intent that both our souls and bodies may receive all the uses and benefits to be derived from alternate repose and activity.—What these uses and benefits are, let us now, in the *third* place, inquire.

On this occasion, however, I will not detain you by

an exploration of the advantages resulting to *the body* from the refreshment of *sleep*, because every one's experience is sufficient to convince him, how much he is indebted to the repose of the night for the renovated powers of his corporeal frame, when the morning light again calls him to the exercise of those powers.

But the benefit of sleep is not limited to *the body*, since there is every reason to believe, that it extends also to the *mind*; and that whatsoever of refreshment and renovation *the body* may derive from its composing influence, the *mind* is a still greater gainer, and has infinitely more cause to be thankful for its gains.

Yet I much fear that this idea of *mental advantage*, accruing from what some people call *the loss of time* in sleep, will hardly be received by those who make the all of life and its enjoyments to consist in the *natural activities of the intellectual faculty*; and who are thus led to suppose, that their career in the way of bliss would be far more rapid, were it not impeded by the *temporary suspension* imposed on those activities by the nightly repose of the body.

But here arises a most important question, to which every man is bound to give a serious answer who wishes to become acquainted with himself; and thus with the true quality, character, and tendencies of his own *natural intellectual activities*.—The question, I say, is—*do these activities constitute the whole of man's*

life and enjoyments ? Rather, if not at times *suspended* and *checked*, would they not finally tend to destroy all life, *properly so called*, and instead of promoting *bliss*, plunge man into every depth of woe and misery ?

I am speaking here, you will observe, of *intellectual activities* merely *natural*, or of such as have no higher origin and end than selfish and worldly gain and glory ; and not of those which are grounded in the pure love of God and man, and directed by the wisdom of such love ; for from these *latter* activities, it is plain, we have nothing to fear. Of the *former*, however, I am free to confess, that I have my fearful apprehensions, and that for the following reasons.

Intellectual activity, when separated from that humility and self-abasement which the love of God alone inspires, appears to be the nurse of the most dangerous pride and arrogance that can enter into the heart of man, and thus to set a man at the greatest possible distance from God, from heaven, from peace, and from every thing that can be called *true happiness*. For what is such *activity* but the activity of a defiled and domineering *self-love*, which seeks to exalt itself above every other being, whether on earth or in heaven ; and like its prototype, *Lucifer*, “ *saith in its heart, I will ascend into heaven, I will exalt my throne above the stars of God : I will sit also upon the mount of the congregation, in the sides of the north : I will ascend above the heights of the clouds ; I will be like the*

MOST HIGH" ? [Isaiah xiv. 13, 14.] Can any thing then be more frightful than such an activity ? For can any thing be more directly opposed to the DIVINE WISDOM, which, in marking the scale of human blessedness, has been pleased to assign the highest rank to the *poor in spirit*, when it began its long catalogue of heavenly graces and virtues by declaring, "*Blessed are the poor in spirit : for theirs is the kingdom of heaven ?*"

Such then being the filthy and abominable character of an *unsubmitted intellectual activity*, is it to be wondered at, that the ALMIGHTY, in his adorable wisdom, should have devised the means of its purification by a temporary suspension of its powers during *bodily sleep* ? For how forcibly is man instructed by this suspension, that his activities are not *his own*, but that he is continually indebted to *other beings*, not only for his faculty of intellect, but for every other faculty which he enjoys as an intelligent and rational agent !

But there is yet another use and benefit resulting from *bodily sleeping and awaking*, to which I am eager to call your attention, and that is—the connection existing between such *sleeping and awaking* and the *sleeping and awaking of the mind* ; together with the tendency of the *former* to call into recollection the interesting concerns of the *latter*.

For if we believe the testimony of Divine Revelation, we are forced to confess, that so long as man continues

in a state of *merely natural thought and affection*, exalting the interests and pleasures of this lower and transitory world above the infinitely more important concerns and joys of the eternal world, so long his immortal soul is in a state of *deep sleep*. On the other hand, no sooner is this state changed through the admission of the light of the ETERNAL TRUTH; so that the man begins to see and perceive clearly, that an *eternal crown of glory* is of infinitely higher value than all the wealth and splendour of human dignity, and honour, than he begins to *awake out of sleep*. For to this effect THE WORD OF GOD testifies, where it is written, "*Lighten mine eyes, lest I sleep the sleep of death*" [Psalm xiii. 3]; and again, "*While men slept, his enemy came and sowed tares among the wheat*" [Matt. xiii. 25]; and again, "*While the bridegroom tarried, they all slumbered and slept*" [Matt. xxv. 5]; and again, "*Lest coming suddenly he find you sleeping*" [Mark xiii. 36]; to which may be added the admonition of the Apostle, "*Awake thou that sleepest, and arise from the dead, and CHRIST shall give thee light*" [Ephes. v. 14]; in which passages, it is plain, that *sleeping* and *awaking* are applied to the *mind*, and not to the *body*; and that thus *sleeping* denotes a state of *merely natural thought and affection*, whilst *awaking* denotes the reverse, viz., a state of thought and affection excited by the light of the ETERNAL TRUTH, and thus grounded in eternal hopes and interests.

Is it possible then, that the *mind* of man may *sleep* the *sleep* of death, and thus be found *slumbering* and *sleeping* in temporal cares and gratifications, when it ought to awake to *meet the bridegroom*? Is it possible that, in this case, *an enemy may come, and sow tares among the wheat*, so that *when the blade springeth up and bringeth forth fruit, the tares also may make their appearance*? How ought we then to feel ourselves indebted to that *bodily sleeping* and *awaking*, which so powerfully presses upon our recollection the terrible consequences of this *mental sleep*! For if the *body never slept*, whence could we have derived an idea of the *sleep of the mind*? And if the *body never awoke out of sleep*, how impossible would it have been for us to have formed a just conception, or indeed any conception at all, of the blessings and advantages resulting from *mental awaking*!

There is yet one other consideration, which I must beg leave to suggest on the subject of *mental sleep* and *awaking*, in order to guard you against the mistaken idea, that since there is danger in being *always* asleep, therefore your security lies in *never* sleeping; and that, consequently, the mind ought always to be kept in a state of *spiritual thought*, or *wakefulness*, without ever descending into a state of *natural thought* or *sleepiness*. This I call a *mistaken idea*, since the order of heaven requires that every man, during his abode in this lower world of nature, should be employed in some

natural calling, or engagement, for the good of society; and it is well known, that every such *natural calling* requires *natural thought* for the accomplishment of its purposes. It is necessary then that every man, let his mind have been ever so fully awakened to a sense of the superior importance of *eternal* concerns, should at times descend into *natural thoughts* respecting the *temporal* concerns of himself and his fellow-men; which *natural thought* has, for a time, the *appearance of sleep*, since, for a time at least, the great realities of the invisible world are not immediately presented to the mind's view and observation. In this state, however, of *natural thought* no danger is to be apprehended, inasmuch as *spiritual thought* is in it; and consequently the natural thought is not so much a *separation* from spiritual thought as its *extension*, by facilitating its descent into the ultimate sphere of usefulness and benefit to society and the world at large. It is evident therefore, that as there is *a sleep of the mind unto death*, consisting in the entire forgetfulness and neglect of all the grand concerns of eternity, so there is *a sleep of the mind not unto death*, but rather *conducive to life*,—consisting in the mind's descent into *natural thought* and *employment* for the general benefit of mankind, that so it may bring down into the *external man* all the spiritual wisdom and heavenly purposes conceived in the *internal man*, which, without such descent, could never have been brought into operation. Perhaps this *salutary*

sleep is alluded to in the LORD's instructive parable, where it is written, "*So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how*" [Mark iv. 26, 27]. For it is remarkable that, in this parable, mention is made both of *sleeping* and *rising* (or *awaking*), as if both were alike necessary, in their alternations, to give full effect to the growth of the Divine seed, the WORD OF GOD.

In the devout prayer that you, my excellent Friend, both as to *mind* and *body*, that is to say, both *spiritually* and *naturally*, may ever be found so *sleeping* and *awaking*, as to be enabled to adopt the pious language of the Psalmist, "*I laid me down and slept; I awaked; for the LORD sustained me;*" I remain,

Truly yours, &c.

LETTER IX.

*On the Bodily Heart and Lungs, and their Connection
with corresponding Principles in the Mind or Spirit.*

MY DEAR SIR,

IN proportion as my attention continues to be occupied by the contemplation of the *human body*, with its multiplied parts and operations, in the same proportion I am forcibly struck with the conviction, that, whether viewed as a piece of *mere mechanism* ; or under its higher character, as being *expressive of the various powers and principles of its parent mind* ; or according to a feature of excellence still more sublime and affecting, as *being the basis of the combined energies of the Divine love, wisdom, and power*, and thus exciting our continual attention to those energies,—this *shell of ourselves* is calculated to demand our admiration, to call forth our astonishment and gratitude, and to supply us with edifying lessons of instruction, more than any other part of the visible creation here below. This conviction, I trust, has already been impressed, in some degree, on *your* mind also, by the contents of my former letters on the subject ; and it is with a view to impress it more deeply that I now take up my pen, for the purpose of

presenting to your consideration those two grand organs of the bodily frame, called *the heart and the lungs*, and especially the effects of their *combined agency*.

On this occasion, however, I shall not waste your time with repeating what you must already know, viz., that the *heart* is a hollow fleshy cavity in the human breast, the use of which is, by its regular pulses, to propel the blood into the arteries, and receive it back from the veins, and thus to promote its circulation through every part of the body; and that the *lungs* are *respiratory organs*, formed for the purpose of maintaining a perpetual communication with the atmospheric air, and by alternate distension, and contraction, or what is termed *inspiration* and *expiration*, of admitting into the body what is salubrious from the air, and at the same time of casting off from the body what, if remaining in it, might prove noxious.

It would be an equal waste of your time, to detain you by a minute description of the *form* or *construction* of these organs, because from every writer on the anatomy of the human body, your pious mind will be enabled to discover, in that form or construction, the finger of the most stupendous and adorable goodness, wisdom, and power of the GREAT CREATOR.

Passing by therefore these considerations, which nevertheless merit the most profound regard, and were doubtless intended to excite the most grateful acknowledgment of every rational being, I hasten to direct

your attention to some other points connected with the above organs, which perhaps have been too generally overlooked, or, at least, have not been explored with that degree of minute and diligent research which their infinite importance demands.

The *first* of these points is the *continuation of that motion, both in the heart and the lungs*, by which the *former* is enabled to perform its *pulsations*, and the latter their *respirations*, during the whole period of the life of the body, to whatsoever length it may be extended.

For what shall we say is the *origin*, and what the *cause of the protraction* of this motion? Certain it is that so long as life remains in the body, the *heart beats* and the *lungs play*; and in some instances never cease to exercise their respective activities during the lengthened period of more than a hundred years. But how shall we account rationally and satisfactorily for this wonderful phenomenon? Shall we say that those bodily organs are kept in motion by some power of *their own*? This would be to ascribe to *matter* (for both the heart and lungs are *material*) a prerogative which never did, and never can, belong to it. Or, shall we suppose that *nature*, by virtue of some of her latent and mysterious qualities, infuses into the above organs their respective faculties of continual *pulsation* and *respiration*? This, again, would be assigning to nature an agency utterly inconsistent with every just

idea which can be formed either of herself or her operations. For what shall we say is *nature*, but something *in herself dead*, and created only for the purpose of *receiving life*? And how can *death* produce *motion*, and render this motion also permanent for ages? We are constrained then, on this occasion, to call in the aid of a power paramount both to *matter* and *nature*, before we can explain, either rationally or satisfactorily, the origin and continuance of those *living motions* which are constantly at work in the deep centre of our own bosoms. And what can this power be but the power of *mind*; that is to say, of *will* and *understanding*? And whence is the power of *will* and *understanding*, but from that manifested God, Who has declared to all his intelligent creatures, "*Without ME (or apart from Me) ye can do nothing*"? [John xv. 5.]

The above reasoning may be applied also to the *blood*, which is kept in circulation by the pulsations of the heart; and which, it is well known, *retains the same temperament*, notwithstanding all the vicissitudes of heat and cold in the surrounding atmosphere. For what rational solution can possibly be given of this extraordinary phenomenon, but what is grounded in the connection between *body* and *soul*, and between *soul* and the DIVINE SOURCE OF LIFE, and between the DIVINE SOURCE OF LIFE and animal heat? Is it not a necessary consequence, therefore, confirmed by every

day's experience, that whensoever this connection is broken, as at the separation of soul and body by death, the blood of man instantly becomes subject, like other fluids, to the vicissitudes of heat and cold, so as no longer to retain the *standard temperament* which it possessed during its residence in a *living body*?

But I pass by these considerations, wonderful and edifying as they are, to call your attention to what may be termed the *figurative character* of the two bodily organs under consideration, that so you may gradually attain the possession of all that sublime wisdom, to which this *figurative character* was intended to conduct you. For that all and every part and operation of the *human body* points at some corresponding part and operation of the *human soul*, or *spirit*, and is thus *representative* and *significative* of principles above itself, and yet connected with itself, is an eternal truth, not only taught by DIVINE REVELATION, but confirmed also by every document of sound and unsophisticated reason.

Previous however to the discussion of this truth, it is necessary that I remind you of certain (I would almost call them) *axioms* in theology, without assenting to which I fear it will be impossible for you to discern how the *heart* and *lungs* of man's *body* can have any reference to his *mind*, and especially such a reference as to render it worthy of the attention of a *religious mind*.

The *first* of these axioms I would express in the following terms—that INFINITE LOVE and INFINITE WISDOM, united, form the proper distinguishing characteristic of the Being Whom we call GOD.

The *second* I would thus express—that *man was created to be an IMAGE and LIKENESS OF GOD; and that by being an IMAGE is meant the reception of the DIVINE WISDOM; and by being a LIKENESS, the reception of the DIVINE LOVE.*

My *third* axiom is—that *it is the will and intention of GOD to dwell in man, as in his own habitation; and that, with this view, He has been pleased to create in man two faculties adapted to His reception, viz., the WILL and the UNDERSTANDING; the WILL to receive all the blessing of the DIVINE LOVE, and the UNDERSTANDING to receive all the light of the DIVINE WISDOM.*

Now, allowing the truth of the above axioms, I think you will find no difficulty in apprehending, not only that the *heart* and *lungs* of man have a *figurative* character, but also what that character is. For that the *heart* stands in some relationship with the *affections of the mind*, thus with the *love principle* of man, is evident from the application of the term by the best writers, and also from its use in common conversation. Thus we hear and read perpetually of a *hard heart*, as denoting *want of affection*; of a *tender heart*, as denoting *its abundance*; of a *brave heart*, as implying

courage ; of a *broken heart*, as implying *extreme affliction* ; and of a *light heart*, as applied to one *who has no sorrows* : not to mention a hundred other cases of similar *figurative* application. In regard to the *lungs* indeed, it is not so easy to point out their *significant* meaning, either from *books* or from *common conversation*, if we except THE BOOK OF ALL BOOKS, that is to say THE BIBLE ; and the language of all languages, that is to say, the language of the ALMIGHTY HIMSELF. In that DIVINE BOOK, however, and in that DIVINE LANGUAGE, I am of opinion that every attentive and serious reader, especially if acquainted with the *original Hebrew*, may soon discover, that the *lungs*, as well as the *heart*, have a *significative* meaning, and are often applied accordingly. For it is remarkable, that in the Hebrew language there is *only one term* to express the two distinct ideas of *bodily breath*, or *breathing*, and of *mental spirit*, or *spiritual thinking*,—insomuch that the Hebrew term, we find, is applied alike to denote the HOLY SPIRIT, or SPIRIT OF GOD, and the *respiration* or *breathing the atmospheric air by man* ; thus proving to demonstration, that there is a close analogy between the operation of the SPIRIT OF GOD in the spiritual world, and of *atmospheric air* in the natural world. And is it not reasonable hence to conclude, that the same analogy exists between what is called *spirit*, or *spiritual thought*, and the *lungs*, since the lungs are nothing else but the *instruments of*

respiration, and may thus, without impropriety, be substituted for respiration itself? Is it not reasonable therefore to conclude yet further, that as *the heart*, both in the language of God and of man, is figurative of the *affections of the human will*, or *love*, in like manner the *lungs* are figurative of *the thoughts of the human understanding*, which thoughts are found to be in close connection with those affections?

I am not quite sure that you will subscribe immediately to the justness of this reasoning, because it is perhaps what many would call *abstruse*; but of this I am well persuaded, that if you will allow yourself time to consider how frequently the two terms *heart* and *spirit* (or *breath*) are connected together in the Sacred Scriptures, [see Psalm li. 10; Ezek. xi. 19; xviii. 31; xxxvi. 26]; how close too, in the human mind, is the combination of the *will* and *understanding*, so that without the *joint* action of both those principles human life cannot subsist; and lastly, how a similar combination exists in the human body between the *heart* and the *lungs*, and a similar necessity of *joint* operation, since without it bodily life cannot be preserved:—if, I say, you will dwell on these reflections, your intelligent mind will not be unwilling to allow, that there are *gradations of order* extending from the GREAT FIRST CAUSE down to the *last* and *lowest effects*, and connected with each other, so that in man, the DIVINE LOVE and WISDOM form the

highest link in this scale,—whilst to this LOVE and WISDOM are subjected, as recipients, the *human will and understanding*; and whilst to the *human will and understanding* are, in like manner, submitted the bodily organs of the *heart and lungs*. You will, of course, not be unwilling to allow further, that between the LOVE and WISDOM OF GOD on the one part, and the *will and understanding* of man on the other; also between the *will and understanding* of man, and his bodily organs the *heart and the lungs*, there is discoverable a striking *analogy*, or, what may be otherwise termed, *correspondence and harmony*, by virtue of which the ultimate bodily organs of *pulsation and respiration* point to, and are in connection with, the higher principles of *human affection and thought*. Pursuing also the same chain of reasoning, you will likewise easily admit, that these higher principles of *human affection and thought*, in their turn, point to, and are in connection with, the still superior and highest principles of the DIVINE LOVE and WISDOM of the MOST HIGH GOD; so that what is last and lowest in the human body may be regarded as the *basis and the figure* also of what is FIRST and HIGHEST in the DIVINE MIND, and of what is intermediate and subordinate in the *mind of man*.

Taking it then for granted, that, though not fully convinced of the *certainty* of the *figurative character* of the *heart and lungs*, yet you are disposed to grant

that there is a *probability*, at least, of the existence of such a character, will you permit me to point out a few cases of the important instruction resulting from such a character ?

And *first*, the bodily life of man, we find by experience, cannot be continued, unless by the *united* agency of the *heart* and *lungs*, since if this agency be suspended for any length of time, the certain consequence is the dissolution of that life.

Allowing now the existence of the *figurative character* of these two bodily organs, what is the interesting language which they speak, and what the heavenly wisdom which they preach to us ? Do they not cry aloud with a voice of thunder, that the *spiritual life* of man cannot be continued without the *combined* operation of *will* and *understanding*,—thus not by *will alone*, nor by *understanding alone*, consequently, not by *affection alone*, nor by *thought alone*, but by the *united* agency of *will* and *understanding*, also of *affection* and *thought* ? And since the spiritual life of man consists of *goodness* and *truth*, or of *charity* and *faith*—goodness and charity having their residence in the *will* and *affections*, whilst truth and faith have their residence in the *understanding* and *thought*—does it not hence follow as a certain conclusion, that the spiritual life of man cannot be sustained by *goodness separate from truth*, or by *charity separate from faith*, still less by *truth separate from goodness*, or by *faith separate from charity* ?

What a new light then is here thrown on the two distinct bodily organs, the *heart* and the *lungs* ; and how are our gratitude to the ALMIGHTY, and our knowledge of the duties which He requires of us, increased and extended by that light ! For the ALMIGHTY, it is plain, has ordained the necessity of *two* organs, for the support of bodily life. But what could be the ground of that necessity, except to point to a necessity of still higher importance, viz., the necessity of the existence and operation of *two distinct* principles for the support of *spiritual* life ? In the two bodily organs then, called the *heart* and the *lungs*, which we find closely united, and in continual co-operation, in the centre of our own bosoms, we discover two heavenly monitors, ever inculcating the ground of this latter necessity, by teaching us, in their significant language, that *love alone* cannot save us and make us happy, without *wisdom* ; *will alone* without *understanding* ; *charity alone* without *faith* ; *goodness alone* without *truth* ; and still less *wisdom, understanding, faith* and *truth* without *love, will, charity and goodness* ; and that, consequently, if we ever wish to be saved and made happy, we must make it the grand concern of our lives to join together in ourselves, in a bond of *sacred marriage*, the two heavenly principles of *love* and *wisdom*, of *will* and *understanding*, of *charity* and *faith*, of *goodness* and *truth*.

But further, the bodily life of man, it is evident,

would be imperfect, because useless, were not the above *union* of the *heart* and *lungs* attended with *operation*, by acting on the body, and thereby supplying it with power to fulfil the various ends and purposes of *bodily* and *natural* life. For supposing those two corporeal organs to have *no connection* with the rest of the body, and thus to leave it *without life and activity*, of what use or benefit would they be to the body? It is therefore mercifully and providentially ordained, that the *heart*, by its *pulsation*, and the *lungs*, by their *respiration*, have communication with the other members of the body, so as to impart to them an *operative vigour* and *activity*, which otherwise they would want, and separate from which, the *heart* and the *lungs* would be altogether *useless*.

Behold here then another *significant*, yet most edifying lesson, taught to all the families of mankind by the *joint* agency of the *heart* and *lungs*, on the other viscera and members of the body! Behold, I say, the grand end and design of all *love* and *wisdom*, of all *will* and *understanding*, of all *goodness* and *truth*, of all *charity* and *faith*, in the soul or spirit of man! For what are all these heavenly principles, or of what benefit either to the possessor or to others, unless determined and applied to the production of some *service of use* in society? Supposing, for instance, that the *will* and *understanding* of man are principled in *charity* and *faith*, and that these heavenly graces in the

inner man do not extend their influence to the *outer man*, so as to *fix* themselves in *good works*, and thus to bring forth their *proper fruits*, what must be the necessary but terrible consequence? Will not those principles presently *stagnate* for want of *circulation*? Or (to change the metaphor), will they not be like *birds flying aloft in the upper regions of the atmosphere, but never descending to the earth to build their nests and produce their young*? Will not the man himself, too, be an *imperfect man*, and comparatively like a *head and heart* destitute of *arms and hands* to execute their purposes? Will he not also be an *unhappy man*, since *employment*, especially if under the guidance of *love and wisdom*, or of *goodness and truth*, is one of the principal sources of happiness; agreeably to the express words of the GREAT SAVIOUR, "*If ye know these things, HAPPY are ye if ye do them*"? [John xiii. 17.] Will not therefore the very *religion* of such a man be *vain*, since the manifest end and design of all true religion is, not to make a man *idle* and *unprofitable*, but rather *active and useful*, by bringing his charity and faith into *operation*; and thus rendering him an *image and likeness* of that God, Whose blessed characteristic it was, when manifested here on earth, that He *went about doing good*? [Acts x. 38.] How evident then is it from these considerations, that the *heart and lungs* of the human body, by virtue of their *useful operations* on the other viscera and members, are continually

repeating and enforcing, in their significant, figurative, and powerful language, the divine precept of the GREAT SAVIOUR to all His true disciples, "*Let your light so shine before men, that they may see your GOOD WORKS, and glorify your FATHER which is in heaven!*" [Matt. v. 16.]

But there is yet another point of no small moment resulting from the *situation* of the *bodily organs* under consideration, which must not be passed over in silence.

It is a fact well known to the anatomist, that the *heart* and *lungs* of the human body have a secret internal communication with the *cerebrum* and *cerebellum* of the *head*; and that there is every reason to believe, that from this communication they derive their respective powers of *pulsation* and *respiration*, and thus of imparting life to the body. It is known also to the anatomist, that these same organs reside in an abode of *their own*, distinguished by the *diaphragm* from the abode of the other viscera of the body, and covered round by a covering of their own, which is called the *pleura*, and that they also constitute that part of the body which is called the *breast*. It is further known that the *heart* and *lungs*, in this their *central situation*, operate as *intermediates* between the *cerebrum* and *cerebellum* of the *head* above, and the other viscera and members of the body beneath; and that in this their *intermediate character* they exercise the double office of *receiving* and *giving* life, by *receiving* from the *head*,

and by *giving*, or imparting, what they receive to the rest of the body.

Let us apply now these anatomical facts, respecting the situation and office of the *heart* and *lungs* in the human body, in illustration of the situation and office of the *will* and *understanding* in the human mind, of which, as has been already shown, the heart and lungs are *material* and *representative figures*, and let us mark the result. Will it not be manifest from such application, that the *will* and *understanding* of the mind bear a similar *intermediate character* with the *heart* and *lungs* of the body; and that in this character they are *receivers* of life from powers *above* themselves, and *conveyors* or *communicators* of life to powers *below* themselves? Will it not be manifest also, that, in this their *intermediate* character, they are perfectly *distinct* both from the powers *above* them and from those *beneath* them, and were intended to be viewed according to this *distinctness*,—that so a line of the most exact *discrimination* may be drawn between the *supreme* powers, the *intermediate* powers, and the *lowest* powers, appertaining to man, and thus a clearer apprehension may be obtained of the DIVINE SOURCE of life, and also of the *recipients* of that life, both *intermediate* and *ultimate*.

I trust, my dear Sir, that I am not perplexing you with metaphysical subtleties, which have no tendency but to puzzle the humble and sincere

Christian, and thus to divert him from the simplicity of gospel truth. All I mean to say is, that it is of primary importance for every Christian to see and discern distinctly the several degrees of that *life* which he calls *his own*, to the intent that he may make the interesting and edifying discovery, confirmed by the *principal organs* of his own body, that it is not *properly* his own, nor granted him merely for *his own* gratification. All I wish, therefore, to say is, that the LORD GOD and SAVIOUR JESUS CHRIST is the FIRST GRAND SOURCE of all heavenly *love* and *wisdom*; and that the *will* and *understanding* of man are the first receivers of this *love* and *wisdom*, not for man's own *selfish* enjoyment only, but for the blessed beneficent purpose of imparting to others, under the form of *good works*, the virtues and powers which have been communicated to himself; that so the Divine life of love and wisdom may become *fruitful*, and continue in constant uninterrupted *circulation* from God to man, from man to his neighbour, and from man and his neighbour back again unto God in devout and grateful acknowledgment.

I might now proceed to the consideration of several other particulars, respecting the *heart* and *lungs* of the human body, all of them tending to prove the close connection subsisting between those corporeal organs and the human *will* and *understanding*, and thus confirming what has been above observed con-

cerning their *figurative* and *significant* character. But leaving these particulars to be discussed by those who are better acquainted than myself with the anatomy of the human body, I shall for the present quit the subject, leaving you to make your own reflections on what I have already written ; not, however, without reminding you, that the more closely you fix your attention on your own body, its several parts, their wonderful construction, their connection with each other, their uses, and especially their *figurative* relation to your *mind*,—the more you will be convinced, to your wonder and your joy, that you carry about you *a volume of instruction*, which you can never seriously peruse without eternal benefit, because *written by the finger of God*, and replenished throughout with His DIVINE LOVE, WISDOM, and LIFE.

Commending you, then, to the government and guidance of the DIVINE AUTHOR of this *astonishing book*, I remain,

My dear Sir,

Ever yours, &c.

LETTER X.

On the voluntary and involuntary Motions of the Body and its parts; together with their Application to the voluntary and involuntary Motions of the Mind, with its Affections and Thoughts.

MY DEAR SIR,

I AM delighted at learning, from your last kind favour, that you feel an interest in the communications which I have lately made to you, respecting the *human body*; and it is on this ground that I am led to flatter myself with the hope, that I shall not weary you by directing your attention again to the same subject. Will you allow me, then, to continue my remarks, by extending them to the *voluntary and involuntary motions of the body and its parts*?

Perhaps you have never heretofore reflected on these *motions*, so as to make a discovery of the important and edifying instruction which they involve, and yet I am persuaded you agree fully with me, that as the body of man is exclusively the work of a DIVINE ARCHITECT, both in the whole and in all its parts, therefore we are compelled to allow that, both in the whole and in all its parts, it must of necessity contain and ex-

hibit DIVINE ARCANA of goodness, wisdom, and power, worthy of its MAKER, and demanding the most diligent and devout scrutiny of that human being, for whose use and benefit it was originally created. It is surely high time, then, that we should recall our wandering thoughts from things *without* us, and which possibly have no tendency but to disturb, if not to corrupt us; that so we may be at more leisure to attend to things *within* us, by entering *into ourselves*, and exploring the deep and hidden wonders stored up in that treasure house of our own souls and bodies, which the ALMIGHTY doubtless intended, not only for our examination, but to yield us an ample supply both of comfort and of sanctity.

You have doubtless been struck occasionally with the fact, that there are *motions* in the different parts of your body, over which you have no control, such as are the motions of the *cerebrum* and *cerebellum*, of the *heart* and *lungs*, of the *stomach* and *intestines*, &c., which motions may be called *involuntary motions*. It cannot also have escaped your observation, that there are other motions over which you *have* control, such as are all those which proceed from the determinations of your *will* and *understanding*, by virtue of which determinations your *arms* and *hands*, your *legs* and *feet*, and your *whole body*, are put in motion, and continued so for a certain length of time, which motions may not improperly be called *voluntary motions*.

Now *both* these kinds of motion, you must allow, when explored as to their *origin*, bear a singular character which merits the attention, because it is calculated to promote the edification of every intelligent mind. For in regard to the *latter*, viz., the *voluntary motions*, how wonderful is it, that *will* and *understanding*, which are *spiritual* principles, can exercise power over gross *matter*, so as to put a large bulk of it in *motion*, and thus to remove it from one place to another, or to keep it at work in the same place, in agreement with their *joint* determination! How wonderful is it, that these same *spiritual principles* can, at one time, influence the *organs of speech*, so as to produce articulate sounds, and thus convey ideas; whilst, at another time, they can act upon the *arms* and *hands*, and by putting them in motion give birth to *actions*! For on what ground, except that of the appointment of the DIVINE WILL and WISDOM, can we account for this otherwise inexplicable commerce between *mental volition* and *bodily action*,—in consequence of which commerce, the organs of the body are perpetually at the nod of the decisions of the mind? Surely this is a *riddle* in the constitution of man, which no reason of man, unenlightened from above, can satisfactorily solve.

But if such be the *obscurity* in which the *voluntary motions* of the body are involved, what shall we say

of the *thick darkness* which overspreads the *involuntary*? How, for instance, shall we account for the perpetual motion of the above-mentioned organs, viz., the *cerebrum* and *cerebellum*, the *heart* and the *lungs*, the *stomach* and the *intestines*, &c. ; all which organs, during the bodily life of man, are in a constant state of activity, uninfluenced alike by the assent or dissent of their proprietor, and continuing their motions without any interruption from the general motions of the body, be they ever so violent? On this occasion, surely, even the most determined scepticism must be forced to confess, that man, during his life here below, is in some invisible and mysterious connection with superior beings, who exercise a secret unseen agency on his vital organs, regulating all their motions, and preserving them in the discharge of their several functions, which, possibly, if left to the volition and superintendence of man, might be exposed to perpetual disturbance and interruption. At all events, is it not (I would ask) a most extraordinary fact, deserving all consideration, that the most important organs of the human body—on the orderly motions of which both the health and life of the body are altogether dependant—are under some *foreign control*, separate from the agency both of man's *will* and *understanding* ; as if intended by the Divine Providence of the MOST HIGH to be standing monuments—*how little* man can do *for himself*, and

how much is every day done for him by *others*? Oh! that we were wise to admit all the salutary instruction involved in this fact!

You are surprised, perhaps, to find, that you have so *little* to do in the affairs of your own *body*, and that so *much* is done for you by an agency *distinct from your own*; but how much more will you be astonished at hearing, that this wonder is not confined to your *body*, but extends also to your *soul* or *spirit*, which latter has also its *voluntary* and *involuntary motions*!

Perhaps, in the whole range of metaphysical speculation and inquiry, there is no point of greater moment, none also which has been less attended to, yet none which is more confirmed by universal experience, than the existence of such *voluntary* and *involuntary mental motions*. I appeal, my dear Sir, on this occasion, to the testimony of what you feel passing every day in your own bosom. For, let me ask, do you find that you can command, at all times, your own affections and thoughts, so as to be able, like the centurion of old, to “*say to this, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it?*” [Matt. viii. 9.] Rather, are you not frequently in the same situation with the Apostle, who makes the humiliating confession, that “*when he would do good, evil was present with him;*” and that “*he saw a law in his members warring against the law of his mind?*” [Rom. vii. 21, 23.] I will suppose

(indeed I believe it to be strictly true,) that it is the general and uppermost purpose of your mind to do the whole will of God, and never to offend Him either in thought, word, or deed. But how frequently have you occasion to regret the disturbance, arising from some inward opposition to this purpose ! Even in your acts of devotion, when you wish to delight and strengthen yourself by holy intercourse with your HEAVENLY FATHER, and when every *voluntary* faculty of your mind is intent on securing His Divine and eternal blessing, do you not occasionally experience the inroad and interruption of *involuntary* thoughts and affections, intermingling their defilements with the purity of your prayers ; clipping the wings of your piety ; and thus retarding, if not entirely checking, your ascent from earth to heaven ? I appeal then, as I said, to your own experience to decide on the truth of the position above stated, that the *mind*, as well as the *body*, has its *voluntary* and *involuntary motions*.

But let us stop here for a moment, to look around us, from the eminence to which this truth has elevated us, and try whether we cannot discover from it some *practical uses* to be deduced from this condition of our existence, as being the subjects of *affections* and *thoughts*, which are at once *in agreement* with our will, and *in opposition* to it.

And *first*—how plainly do we discern, in this singular circumstance of our situation here below, a striking

and strong corroboration of the testimony of revelation respecting the *two kingdoms*, one of *good*, and the other of *evil*, in the midst and under the influence of which we are at present placed ! For the interesting information made known to us in the WORD OF GOD is manifestly to this effect, viz., that there is a *heaven*, and also a *hell* ; and that the inhabitants of both these kingdoms have alike access to man,—the inhabitants of the *former* being appointed of the ALMIGHTY as *ministering spirits* [Heb. i. 14], and *encamping angels* [Psalm xxxiv. 7], *to minister to those who shall be heirs of salvation*, by cherishing in them all heavenly affections and thoughts ; whilst the inhabitants of the *latter* are permitted, by the same high authority, to tempt, deceive, and destroy, and thus to oppose the purposes of heaven, by injecting into man the poison of their own infernal principles and persuasions [Matt. xiii. 19, 25, 28, 38, 39 ; 1 Peter v. 8].

Behold here then a full solution of the riddle of the *voluntary* and *involuntary*, of which I am speaking ; and at the same time, the most satisfactory confirmation of what the Gospel teaches respecting the two kingdoms of good and evil ! Behold, I say, how Gospel truth is in perfect agreement with the experience of every good man, who is *seeking first the kingdom of God and His righteousness*. For is this good man opposed and disturbed in his *voluntary* purpose of serving his God, by the infusion of some contrary, but *involuntary*

affection and thought! What a demonstration is this, not only of the existence of opposing principles, but that these principles are in some secret unseen connection with the interiors of his own mind! What a demonstration therefore, not only that there is a *heaven* and a *hell*, but that the inhabitants of each region, as the Scriptures teach, have access to him; the inhabitants of the former to cherish and confirm his *voluntary good*, and the inhabitants of the latter to check that heavenly purpose, by presenting the infectious cup of *involuntary evil*!

But *secondly*—The doctrine of *voluntary* and *involuntary* affections and thoughts in the human mind has a direct tendency, not only to confirm the evidence of the Sacred Scriptures respecting the two invisible kingdoms of good and evil and their operation on man, but also respecting the grand object and design of the ALMIGHTY in imparting to man, by the medium of those Scriptures, a *rule of life* for his guidance and direction, so as to preserve him from infernal pollution and danger, and conduct him to the highest possible state of angelic purity and peace.

For what shall we say is the general tenor of the language of Divine Revelation, as addressed to mankind? Is it not an affectionate and powerful application, from the GREAT FATHER OF BEING, to all His intelligent creatures, to make that *voluntary* in themselves which was before *not voluntary*, and to make

that *involutionary* which was before *voluntary*? Man, for instance, at his creation, or by natural birth, has no *voluntary* good appertaining to him, because by creation, or at his natural birth, he loves himself and the world better than God and his neighbour,—and thus his *voluntary principle* is defiled with every kind of evil. By creation therefore, or at his natural birth, man is a perfect stranger to the love of God and of his neighbour, and thus to that pure and holy love which reigns in heaven, and which is his only qualification for admission into the blessed kingdom. For whether we speak of what is *voluntary*, or of what is *in agreement with man's ruling love*, it is the same thing. But how plain is it to see, that the whole testimony of Divine Revelation is opposed to this *voluntary principle* in which man is born; since this whole testimony is grounded in these two precepts, *Thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy mind; and thy neighbour as thyself!*" [Matt. xxii. 37, 39.] Divine revelation then, it is manifest, would infuse into man a *new voluntary principle* as his preparation for eternal bliss; and in so doing, would render his *old voluntary principle* an *involutionary* one,—since from the moment that man begins, in good earnest, to *love God above all things, and his neighbour as himself*, in that same moment he must of necessity begin to reject selfish and worldly

love, and thus to make that *involuntary* which was before *voluntary*.

Thirdly—The consideration of what is *voluntary* and *involuntary* in the human mind and its affections is admirably calculated to conduct man to the right discharge of religious duties, by pointing out to him what religion requires of him, and what it does *not* require. For when it is clearly seen, that what is *voluntary* is in connection with man's *will principle*, or *ruling love*, and that this *will principle*, or *ruling love*, is the grand object to which religion applies herself, and which she is eager to secure as her own property and possession, how are man's eyes immediately opened to discern the *one thing needful* for his sanctity and bliss! In this case, therefore, he no longer rests his salvation on *the spider's web* of mere *speculative opinions*; and still less on the *lifeless images* of *cere-monial observances*; but he asks himself continually the serious questions—what is it that I *most love*? What is it that I have made my *ruling voluntary principle*? Am I in the constant habit, which the Scriptures recommend, and which every true Christian practises, of making *involuntary* good *voluntary*, and of also making *voluntary* evil *involuntary*? Do I keep in constant recollection, that out of the infinite store-house of the DIVINE MERCY and LOVE I have only as yet made a small portion *voluntary*, and that therefore

I ought to be providing momentary additions to this *voluntary* good? Do I also recollect, that out of the tremendous fund of infernal evil, I have not as yet made the whole *involuntary*; and that, consequently, I am bound to be perpetually on the watch to add to the quantity of *involuntary* evil already made? Such are the questions which the sincere Christian is ever proposing to himself in the sanctuary of conscience, and by virtue of which he tramples on *the scorpion* of religious delusion, and ascends, with the *soaring eagle*, to the high mountain of religious purity, wisdom, and peace.

You see then, my good Friend, the elevated ground to which we have been conducted by the *voluntary* and *involuntary* motions of the body, and how the ALMIGHTY has thus written on our corporeal frame those sacred lessons of His own Divine love and wisdom, by which He is intent to raise us every moment nearer to Himself and His eternal kingdom. You perceive, I say, that though soul and body are perfectly *distinct* from each other, yet they stand connected in a common relationship to their DIVINE ORIGIN, bearing the striking marks and characters of DIVINE AGENCY and ORDER; and thus both of them speaking the same language, enforcing the same duties, and pointing to the same end of all creation, as expressed in the angelic song, "*Glory to God in the highest, and on earth peace, good will towards men*" [Luke ii. 14].

May the analogy then, which is thus discoverable as existing between *body* and *mind*, and especially between the *voluntary* and *involuntary motions* of each, lead us to profit by the admirable wisdom which it continually presents to our view, and enforces on our obedience! And should we, at any time, experience a feeling of painful regret at the idea, that we are not able, in an instant, to make *all good voluntary*, and *all evil involuntary*, may we nevertheless derive consolation from the persuasion, so constantly pressed upon us in the Gospel, that there exists in our *free will* an all-sufficient power from the FATHER OF OUR BEING, to which, if we are faithful, "*all things are possible*;" and that, consequently, *involuntary evil* affords no just ground of complaint, since, sooner or later, the Scripture must be fulfilled, where it is written, "*Be it unto thee even as thou wilt*" [Matt. xv. 28].

In the devout prayer, that both you, and I, and all mankind, may thus be made sensible, that in the invaluable faculty of our *free will* we possess a remedy for all our disorders, because, a power, by degrees, to make *all good voluntary*, and *all evil involuntary*, I remain,

Dear Sir,

Truly yours, &c.

LETTER XI.

On the Motion of the Human Body, called WALKING, and on the Modes of Bodily Rest, called STANDING and SITTING; with their Application also to corresponding Acts of the Human Mind.

MY DEAR SIR,

I AGAIN address you on the subject of your own *body*, because I am persuaded that your attention cannot be too often called to a *piece of mechanism* which bears so evidently the marks and characters of a DIVINE ORIGIN; and which, besides, as I have attempted to prove on several former occasions, is replete with such abundant lessons of holy and edifying instruction.

In some of my late communications it has been my endeavour to make you acquainted with the wonders which are transacted in the *inside* of your earthly cabinet,—will you allow me now to direct your view more to its *outside aspect*, whilst you behold it either in the act of *moving from place to place*, or in the no less astonishing and significant acts of *standing still* and *sitting down*?

Perhaps you have never heretofore reflected in your

own mind either on the *singularity* or *significancy* of these acts. It is surely high time then, that you should inquire into a *mystery* in your own constitution, which, like many similar mysteries, is so frequently either overlooked by the thoughtlessness of man, or regarded as an ordinary natural act unworthy of notice, but which, when explored by the light of the ETERNAL TRUTH, is calculated at once to delight, to instruct, to exalt, and to sanctify the explorer.

For, to begin with *walking*, whence comes it to pass, let me ask, that by setting one leg before the other alternately, you are enabled to move your whole body from place to place, and to continue its motion for any given length of time? Your *body*, it is plain, cannot move itself, neither has your *body, of itself*, the discernment to see, that the alternate protrusion of its legs is requisite for that purpose; for your *body* is *mere organized matter*; and *mere matter*, as every one knows, is utterly incapable either of putting itself in motion, or of devising any methodical plan fitted to produce motion. Every time then that you *walk*, you have an absolute demonstration that some other principle, superior to *matter*, is at work within you, and that you are indebted to this principle for the power you possess even of *setting one leg before the other*.

The case is the same with the act of *standing*, which therefore may be regarded, and indeed ought to be regarded, as an act of *mind* rather than of *matter*. For

only take the trouble of making the experiment with a *dead body* deprived of *mind*, and you will find it impossible to preserve it, without the aid of foreign resources, in an upright position like that of *standing*, whatsoever pains you take about its *centre of gravity*. Whensoever then you *stand*, you have again the most demonstrative evidence that your *mind* is at work, notwithstanding your inattention to it; and that thus, whether you *walk* or *stand*, some *invisible* and *supernatural* agency is present, proving to you at once its existence, and the necessity also of its operation to enable you either to *move your body forwards*, to *different places*, or to *keep it erect in the same place*.

But what shall I say of the *bodily act*, or rather the *bodily posture* of *sitting*?—I can only observe, that I should never have thought of calling your attention to this mode of *bodily rest*, had I not found that it is often alluded to in the Sacred Scriptures, or WORD OF GOD; and that in this HOLY BOOK it is applied in a *figurative* sense, to denote a state of the mind or spirit of man in regard to the grand concerns of eternal life and salvation. Indeed, I should hardly have thought the acts of *bodily walking* and *standing* deserving your notice, unless those acts also were found worthy of being recorded in the above HOLY BOOK, as *significant* acts, and thus as connected with man's *spiritual* and *eternal interests*.

Allow me, then, to call to your recollection a few

passages in the Sacred Volume of Revelation, from which it will be manifest, not only that the acts of *walking*, of *standing*, and of *sitting* are applied to the *mind*, but also in what sense they are applied ; in other words, what we are to understand by *spiritual walking*, *spiritual standing*, and *spiritual sitting*.

And here it is not a little remarkable, that in the very first verse of the first Psalm, mention is made of *all* the above acts in connection with each other ; for to this purpose it is written, “ *Blessed is the man that WALKETH not in the counsel of the ungodly, nor STANDETH in the way of sinners, nor SITTETH in the seat of the scornful ;*” from which words it must be evident to every intelligent reader, that *walking*, as well as *standing* and *sitting*, are predicated of the *mind*, and not of the *body* ; and though it may not perhaps be easy to discover, at first reading, what is involved in each particular act, as applied to the *mind*, yet a little serious thought and reflection may lead to this discovery. For who cannot see that the acts of the *mind* are *threefold*, viz., of the *will*, of the *understanding*, and of *both united* ? It is possible, therefore, that a man may act from the *will* and not at the same time from the *understanding*, or from the *understanding* and not at the same time from the *will*, or from *both united*. And is there any improbability in supposing, that the ALMIGHTY, who is doubtless better acquainted with the mind of man and its acts than even man

himself, may have had these different *mental acts* in view, when, at the commencement of the inspired book of Psalms, He was pleased to deliver the above qualifications to receive His DIVINE BLESSING? Is it, I say, improbable that the ETERNAL FATHER OF MERCY AND of WISDOM should endeavour to lead His creatures to distinguish in themselves the several principles of their own minds, both by allusion to the three bodily acts of *walking*, of *standing*, and of *sitting*, and by reference to the three distinct evils, called *the counsel of the ungodly*, *the way of sinners*, and *the seat of the scornful*, as applying to those acts? Is there not, therefore, good ground to conjecture, that by *walking in the counsel of the ungodly* is meant *the evil of thought in man's understanding*; and that by *standing in the way of sinners* is meant *the evil of intention in his will*; and that by *sitting in the seat of the scornful* is meant *evil of the will confirmed by the understanding*; consequently, that *true blessedness*, as pronounced by the ALMIGHTY, consists in removing all evil from the *thought*, from the *intention*, and from the *will*? I trust, Sir, that I am not perplexing you with useless subtleties, but I confess, that the more I reflect on the above three characters of bliss, as noticed and pointed out to us by the DIVINE MIND, so much the more I feel inclined to believe in the above interpretation, and to be convinced of its truth.

Possibly, however, *you* are not so well satisfied, on

this occasion, as *myself*, and, therefore, if you will allow me, I will adduce a few passages from the Sacred Scriptures, in further confirmation of the *spiritual signification* of the several bodily acts of *walking*, of *standing*, and of *sitting*, as applied to the *mind*.

To begin then with *walking*.

Take now your BIBLE, and turn to the following passages :—" *If ye WALK contrary to Me, and will not hearken unto Me ; I will also walk contrary to you*" [Levit. xxvi. 21, 23, 24]. Again, "*If ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your GOD, to WALK in all His ways, and to cleave unto Him*" [Deut. xi. 22 ; chap. xix. 9]. Again, "*Thou hast delivered my soul from death, that I may WALK before GOD in the light of the living*" [Psalm lvi. 13]. Again, "*O house of Jacob, come ye, and let us WALK in the light of the LORD*" [Isaiah ii. 5]. Again, "*Remember now, O LORD, I beseech Thee, how I have WALKED before Thee in truth and with a perfect heart*" [Isaiah xxxviii. 3]. Again, "*For they would not WALK in His ways, neither were they obedient to His law*" [Isaiah xlii. 24]. Again, "*All people will WALK every one in the name of his god, and we will WALK in the name of the LORD our GOD for ever and ever*" [Micah iv. 5]. Again, "*Yet a little while the light is with you ; WALK while ye have the*

light; believe in the light" [John xii. 35, 36; chap. viii. 12]. Again, "*The Scribes asked, why WALK not thy Disciples according to the tradition of the Elders?*" [Mark vii. 5.] Walking is also predicated of JEHOVAH, where it is said, "*I will set my tabernacle among you, and I will WALK among you, and will be your God*" [Levit. xxvi. 11, 12].

What now, let me ask, do you conceive to be the proper idea of *walking*, as suggested in the above passages of HOLY WRIT? Is it not manifest that the idea is *spiritual*, and not *natural*; and consequently, that it has reference to the *mind*, and not to the *body*? For how can the *body*, with any propriety, be said to *walk contrary to God*, or to *walk in the ways of God*, and *in the name of God*? Is it not manifest too, that the idea, as being *spiritual*, has relation to the *thought* and *understanding* of man, rather than to the *will* and to its *affections*, since the *ways of God*, to which *walking* is applied in the above passages, have peculiar reference to the *truths* of GOD'S MOST HOLY WORD, which *truths*, during man's regeneration, are the first and more immediate objects of his *intellectual faculty*, to the intent that by obedience to their heavenly dictates, the *will* and its *affections* may finally be wrought upon and fixed in the principle of heavenly good? For it is a well established fact, that, previous to the *acquirement* and *possession* of such *heavenly good*, it is necessary that man be *initiated into the*

knowledge of it, and thus that the *understanding*, for a time, should lead and direct the *will*, until the will is qualified, in its turn, to rule and govern the *understanding*. *Walking* then, according to this idea, is the *first* act of regenerate life, yet with a view to the succeeding acts of *standing* and *sitting*, inasmuch as *intention* and *will*, which are spiritually figured by *standing* and *sitting*, are successive graces, which can never be attained by man until he be first obedient to the *science* of what is good and true, as taught in the Divine Pages of Revealed Wisdom.

Let us now see, in the second place, what is *spiritually* meant by *standing*.

Open then your BIBLE again, and mark well the following passages :—" *At that time the LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD, to STAND before the LORD*" [Deut. x. 8]. Again, " *Therefore thus saith the LORD of hosts, the GOD of Israel; Jonadab the son of Rechab shall not want a man to STAND before Me for ever*" [Jer. xxxv. 19]. Again, " *These are the two anointed ones (sons of the olive) that STAND by the LORD of the whole earth*" [Zech. iv. 14]. Again, " *The angel said to Zachariah, I am Gabriel that STAND in the presence of God*" [Luke i. 19]. Again, " *When ye STAND praying, forgive, if ye have ought against any*" [Mark xi. 25]. Again, " *After this I beheld, and lo, a great multitude, which no man could number, STOOD*

before the throne and before the LAMB [Rev. vii. 9, 11]. STANDING is also predicated of the ALMIGHTY, where it is written, "*He shall STAND at the right hand of the poor, to save him from those that condemn his soul*" [Psalm cix. 31].

And now (let me again ask you) is it not evident, that, in the above passages, STANDING is applied to the *mind* of man, and not to his *body*, and is thus *significative* of a state or posture of the *mind*? For how else can it be said, with any propriety that *the tribe of Levi* should STAND *before the LORD*; that *Jonadab the son of Rechab* should not want a man to STAND *before the LORD for ever*; that *these are the two anointed ones that STAND by the LORD of the whole earth*, &c.? Why, too, should mention be made of STANDING during the *act of prayer*, when it is well known that *kneeling* and *prostration of the body* are the general postures with which that act is attended? [See Psalm xcv. 6; Daniel vi. 10; Luke xxii. 41; Acts vii. 60; chap. ix. 40; chap. xx. 36; chap. xxi. 5]. But if the *mind* be alluded to in the above passages, what shall we say is *the state or posture of the mind* which is intended to be described? Rather, what can it be, but a state or posture of *fixed purpose and determination*, which, when applied to man in reference to his God, as in the instances of *the tribe of Levi*, &c., in the above passages, can be nothing else but a posture of *deliberate and steady intention* to love and to serve his

GOD? For *standing*, we know, as relating to the *body*, implies at once both *fixedness* and *uprightness*, and consequently, when it regards the *mind*, as it must be allowed to do in the above extracts from the Divine Volume of Revelation, no other meaning can possibly be annexed to the term. You see then, my Friend, that in the language of the ALMIGHTY, which is the most correct and expressive of all languages, not only *walking* but *standing* has a *figurative* meaning, and that according to this meaning it involves in it lessons of the deepest and most important signification.

I shall now, lastly, bespeak your attention to the term SITTING.

Open then your BIBLE again, and let the following passages have their due influence on your mind:—
 “*Then all the children of Israel, and all the people, went up and came unto the house of God, and wept, and SAT there before the LORD, and fasted that day until evening*” [Judges xx. 26]. Again, “*O LORD, Thou knowest my DOWNSITTING and my uprising, Thou understandest my thought afar off*” [Psalm cxxxix. 2]. Again, “*Therefore have I cried concerning this, their strength is to SIT STILL*” [Isaiah xxx. 7]. Again, “*Thou shalt not go into the house of feasting, to SIT with them*” [Jer. xvi. 8]. Again, “*Then shall he stand and feed in the strength of the LORD, in the majesty of the name of the LORD his GOD; and they shall abide (SHALL SIT)*” [Micah v. 4]. Again, “*Come*

down and sit in the dust, O virgin daughter of Babylon, sit on the ground : SIT thou silent, and get thee into darkness, O Daughter of the Chaldeans : she saith in her heart, I shall not sit as a widow" [Isaiah xlvii. 1, 5, 8]. In like manner mention is made of SITTING in darkness, Isaiah xlii. 7 ; of SITTING in the assembly, and SITTING alone, Jer. xv. 17 ; of SITTING at the right hand and on the left, Matt. xx. 21 ; of SITTING on the right hand of power, Matt. xxvi. 64 ; Mark xvi. 19 ; speaking of the LORD.

Will you permit me then again to ask, what you conceive to be the proper interpretation of the term SITTING, as adopted in the above passages ? Does it relate to a *bodily posture*, or to a *mental state* ? In other words, is there not sufficient reason to conclude, that the bodily posture of *sitting*, like that of *standing*, and like the operations of the *five bodily senses*, spoken of in a former letter, is applied *figuratively* and *significantly* in the vocabulary of the ALMIGHTY, to denote the *permanency of some spiritual purpose*, rather than *repose from corporeal labour* ? For, according to any other construction of the above passages, why should it be said of *the children of Israel and all the people, that they wept and SAT before the LORD*, when one would rather have supposed, that their sorrow would have inclined them to prostrate their bodies in the deepest humiliation and supplication ? Why, again, should the Psalmist exclaim, O LORD, *Thou knowest*

my DOWNSITTING and *mine* uprising, if by *downsitting* he had meant nothing else but his *sitting on a chair* ? Why, too, should it be said of the Egyptians, *their strength is to SIT STILL*, if *strength* and *sitting* still had involved only the strength and repose of the body ? We are constrained then to explain the above passages according to some *spiritual* idea, if we would collect from them either the *sublime wisdom* which lies concealed in every expression of Divine language, or the *interesting instruction* which that language was intended to convey to the children of men. If then by *walking*, when the term occurs in the BOOK OF GOD, we are not to understand *progressions of the body from place to place*, but rather some *changes in the interiors of the mind and its affections* ; and if by *standing*, as applied in the same HOLY BOOK, our attention was intended to be excited to the *fixedness and uprightness of the mind's purpose and intention* rather than to *bodily posture* : then by SITTING nothing else can be meant, in the language of the ALMIGHTY, but *permanency in the state of the interiors of the mind*. And since all such permanency is connected with the *will* or *ruling love* of man, therefore *sitting* is a bodily posture more peculiarly applicable to such *will* or *love*, as *walking* and *standing* are more applicable to the *thought* or *intellect*. It is evident then, that not only the *human body*, with its *members* and *viscera*, but likewise all its *acts* and *operations*, form a kind of *spiritual alphabet*,

from which the DIVINE WISDOM constructs its speech for the expression of its ideas, and thus for the sublime and blessed purpose of communicating to man all the eternal purposes, laws, and ordinances of its mercy and lovingkindness.

Much more might be said on this interesting subject, respecting the mode of imparting Divine ideas, as adopted in the BOOK of REVELATION, which mode is not confined to the *human body*, but extends to all *natural objects* universally. For, would the time permit, it might easily be shown, that between those objects and the DIVINE MIND there exists what may not improperly be called an *established analogy* or *harmony*; by virtue whereof, every natural object is *symbolical*, or *representative*, and is thus expressive of spiritual and Divine sentiment. But as this subject is far too copious to be brought within the compass of a letter,—and since it has, moreover, been lately discussed in a most valuable publication, entitled, *The Plenary Inspiration of the Scriptures Asserted, and the Principles of their Composition Investigated, with a View to the Refutation of all Objections to their Divinity; by the Rev. S. Noble; (published by Simpkin, Marshall, and Co., Stationers' Hall Court, Ludgate Street, London)* — I think it far better to recommend this work to your perusal, being well convinced that you will discover in it the most satisfactory proofs of an enlightened piety, of scrutinizing inquiry,

of methodical arrangement, and at the same time the most cogent arguments in favour of the *plenary inspiration*, &c., intended to be vindicated.

In the devout prayer, then, that you may derive from the above publication all that solid comfort and extended edification which thousands have derived before you, I remain,

Dear Sir,

Truly yours, &c.

LETTER XII.

*On Bodily Health, Bodily Sickness, and Bodily Death ;
together with the Correspondence of each to similar
States of the Mind.*

MY DEAR SIR,

IT is now high time that I should think of releasing you from the trouble I have lately given you, in calling your attention to the several parts and operations of your own body ; and therefore, though a thousand other wonders relative to that subject remain still for consideration, yet I feel contented to leave them to your own investigation and decision, after previously presenting you with a few remarks on the phenomena of *bodily health, sickness, and death.*

But how is it possible, in the compass of a letter, to discuss points of such magnitude, when each of them, singly, would require more than a volume to do it justice ! I must be satisfied then with giving a *few hints* on each, and leaving the rest to be supplied by your own reading and reflection.

And *first*, in regard to *bodily health*, I wish to observe, that the expression suggests a *complex idea*, viz., that of a *living, active, and healing principle*, com-

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bined with a *dead, passive, and material subject*,—inasmuch as every day's experience testifies, that the *body* does not *inherently*, or *of itself*, possess *health*. The above *healing principle* therefore, in respect to the *body*, may be considered as *life* in respect to the *soul*, since, as the *soul* is a spiritual form and substance, created to receive *life from God*, in like manner the *body* is a form and substance created to receive a principle of *health* from the same DIVINE SOURCE. As the *soul*, again, is perfectly distinct from the *life* which it receives, in like manner the *body* is perfectly distinct from the *healing principle* which it receives.

It is then another wonder, in addition to those which have been noticed in my former letters, that there exists in the *bodies*, both of men and of animals, a *healing principle* which is ever at hand, and ready to exert its blessed influence, by repairing injuries and expelling diseases. Of this fact you may have, at any moment, an experimental proof. For only *cut your finger*, and then bind up the wound, so as to secure it from the disturbance which outward objects might occasion, and how suddenly do the dissevered parts meet together, and recover their former harmony and complete union! But how, I would ask, can you account for this prodigy on any mere natural principle, separate from a principle distinct from and above nature? For *bodily flesh*, it is evident, is of itself dead, and consequently, as utterly incapable of healing

its wounds as of restoring itself to life, when separated from its *living soul*. You are compelled, then, to resort to a higher principle than that of mere *flesh*, if you wish to explain satisfactorily even the healing of your finger. Yet what is thus true of your *finger*, is true likewise of every other part of your body, in which, it is manifest, a *healing power* is ever at hand, to restore to its wonted health and integrity what has suffered injury, or been the subject of disorder and decay.

And here allow me to remark, that both the existence and operation of the above *healing principle* in the body, are recognised by some of the highest medical authorities, whilst, at the same time, they assert its *perfect distinction from the body*; and, as a proof of this assertion, contend, that the cure of bodily diseases depends very much on *the state of the patient's mind*,—particularly in regard to his *affections*, whether they be *violent* and *restless*, or, on the contrary, *submitted* and *resigned*. And what a demonstration is this, that the *healing principle*, of which I am speaking, is in connection with the *mind* of man, as well as with his *body*; and that, consequently, it is a *spiritual* principle, and of course has its origin in a power superior to man, which power can be no other than that of the GREAT and HOLY GOD, Who, in testimony of His possessing this power, has been pleased to declare to His chosen people, “*I will put none of these*

diseases upon thee, which I have brought upon the Egyptians: for I am JEHOVAH that healeth thee" [Exod. xv. 26]; and again, "*Bless the LORD (JEHOVAH), O my soul; Who forgiveth all thine iniquities; Who HEALETH all thy diseases*" [Psalm ciii. 2, 3]; and again, "*Heal me, O LORD (JEHOVAH), and I shall be healed*" [Jer. xvii. 14].

Behold here then, my good Friend, the true source, and at the same time the surest preservative of *bodily health*! Its *true source* is the GREAT GOD and SAVIOUR, Whose high and holy name is JESUS CHRIST; and its *surest preservative* is to remove those obstructions which have a tendency to close the communication between this HEAVENLY PHYSICIAN and the soul and body of man. Do you ask what those *obstructions* are, and how they are to be removed? I do not scruple to answer,—they are all those selfish, worldly, and sensual affections and lusts which tempt man to look downwards towards himself, the world, and the flesh, rather than to look upwards to his CREATOR, PRESERVER, and SAVIOUR; and they can never be removed but by seeing, confessing, and deploring the sin and filthiness of such a degraded state, and thus, in the spirit of evangelical faith and repentance, labouring to attain elevation to, and conjunction with, the DIVINE SOURCE of life, with all its *healing* powers. In making this assertion, however, I do not mean to insinuate, that the graces of faith and of repentance are

capable of expelling *all bodily diseases* from persons of *all* descriptions, since there is every reason to conclude, that some distempers are of an *hereditary* nature, which cannot be wrought upon by any mental exertions of the unhappy sufferer, having been entailed upon him by *obstructions* communicated from a long line of his progenitors. Neither would I wish to insinuate further, that *human medical skill* is of no avail, and consequently is unnecessary to be consulted in the affair of *bodily health*, inasmuch as some obstructions to health are of the *body* as well as of the *mind*, and it is possible that the bodily obstructions may require for their removal the aid of *bodily medicine*. All then that I mean to insist upon, on this occasion, is, that the *most general* obstructions to bodily health are to be found in the *mind*, or *spirit*, of man, and that if the virtues of faith and of repentance cannot *entirely* remove them, they may still remove them *partially*, so as to render bodily disease slighter and more tolerable than it would otherwise be. I would also insist further, and this without hesitation, that as bodily disease, according to the testimony of Revealed Wisdom, originates in *sin*, or in *mental disorder*, so there is the surest ground for concluding, that could mankind *universally* be persuaded to try the efficacy of Gospel faith and repentance, and thus return to the order of God in their hearts and lives, in such case the quantity and violence of *bodily disease* would by degrees be diminished, and

the blessings of bodily health would be restored in all fulness, as on the first day of man's creation.

It is manifest then from the above remarks on *bodily health*, that the *mind*, or *spirit*, of man has its *health* as well as the *body*, and that *mental* or *spiritual health* consists in the mind, or spirit, being in a proper state of *mediation* between the DIVINE PHYSICIAN and the *human body*; so that the principle of health may circulate freely from that PHYSICIAN to the mind, or spirit, and from the mind, or spirit, to the body. The precepts of Revealed Wisdom are, accordingly, so many prescriptions for the recovery of *spiritual* and *natural health*, being all of them calculated, in the *first* place, to open a communication of holy love and wisdom between the *soul* of man and his MAKER; and in the *second* place, to effect the descent of that love and wisdom into the *human body*, by rendering the body active, diligent, and obedient in the discharge of all the external duties of its station in society. Thus it is evidently the will and intention of the FATHER OF MERCIES to impart the blessing of *health*, both *mental* and *bodily*, to all His children, since all the prohibitions contained in His MOST HOLY WORD have their ground solely in their efficacy to remove those *obstructions*, both in the *minds* and *bodies* of mankind, which have a tendency to prevent the free and beneficent circulation of His ALL-HEALING MERCY and LOVINGKINDNESS.

From the above *hints*, now, on the nature and origin

of *bodily health*, your own good sense will enable you to discover both the nature and origin of its opposite, viz., *bodily sickness*; and therefore I shall only beg leave to detain you a moment longer on the two interesting subjects, whilst I remark, that both in *bodily health* and *bodily sickness* are contained volumes of instruction, which demand the most serious scrutiny and attention of every intelligent being. For what enlightened eye cannot discern, that both bodily health and bodily sickness are *effects* in the ultimates of nature; which effects, like all other natural effects, have their *causes*, and that these causes are in a world *above nature*,—thus either in the *heavenly world*, from whence all blessings descend, or in the *infernal world*, which is the prolific source of all disorders and misery? What enlightened eye therefore cannot discern, yet further, that bodily health was designed by the ALMIGHTY to call man to the investigation and consideration of its *primary* and *supreme cause*, and thus to the humble and grateful acknowledgment of the astonishing favours continually dispensed to him from above, by the operation of that cause? On the other hand, what intelligent eye cannot also perceive, that *bodily sickness* is an equally instructive monitor, by reminding man of its *infernal cause*, and by thus placing him on his guard against those disorderly affections of the mind and appetites of the body which have a tendency to connect him with that cause, and

by such connection “*to destroy (as the GREAT SAVIOUR expresses it) both soul and body in hell?*” [Matt. x. 28].

Do we complain then of our *bodily sicknesses, pains, and infirmities*?—We complain unjustly and without reason, because we forget that they *speak a language*, which language is, of all others, the most intelligible, the most forcible, the most instructive, and the most consolatory. We forget, too, the blessed purport of this language, and that it is neither more nor less than the expression of the sentiment which once fell from the lips of an Infinite Mercy, inviting to its bosom all the children of affliction, in those ever memorable words, “*Come unto ME, all ye that labour and are heavy laden, and I will give you rest*” [Matt. xi. 28]. To complain then of *bodily sickness, &c.*, is to complain that we have received this invitation from the DIVINE FATHER of our being to come unto him. It is to complain, also, that our sorrows and sufferings are all of them noted by the INFINITE and ETERNAL, Who has been pleased to permit them as the instrumental means of calling us to HIMSELF, to receive from Him that fulness of blessing and consolation which none but Himself can give. It is to complain therefore, that this MERCIFUL and HEAVENLY PARENT no longer suffers us to destroy ourselves eternally, by our sins and our follies, but tries every possible method of elevating us out of darkness into light, and out of our

natural filthiness and *sicknesses*, both of mind and of body, to the purities, health, and joys of His eternal presence and kingdom.

But it is time that I call your attention to the *third* point intended to be discussed in this letter, viz., *bodily death*. Yet what can I say on this subject, which you do not already know? For have you not often read, and as often *been told*, that *bodily* DEATH consists in the separation of the soul from its body, and that when this separation takes place, the soul still continues to live in another world, but the body returns to its original dust, and is consigned to its mournful grave? Have you not often read too, and as often been told, that on this occasion all a man's *mere earthly* interests, whether of science, of pleasure, of honour, or of property, are instantly annihilated; and that thus the cup of mere worldly felicity is suddenly dashed from his lips for ever? Have you not, lastly, often read, and as often been told, that *bodily death* is one of the *most tremendous evils* which man has to fear, and consequently to be dreaded as the scourge of all scourges, and the plague of all plagues, in the long catalogue of human miseries?

I take it for granted, you see, that the reports which you have received of *bodily death* are of the above description, and hence perhaps I am authorised in concluding, that you have formed your *ideas* of death accordingly, and therefore represent him to your

affrighted imagination as that *king of terrors and disgusting monster* which he is so generally described to be. If I am *not* correct in this conclusion, I most sincerely beg your pardon, but if I *am* correct, may I then be permitted to suggest the following remarks, and to entreat you to take them into your most serious consideration?

I would observe then, first of all, that the term *death* has a *twofold* meaning, or reference, being applied in the Volume of Revelation to the *soul* of man, to express its separation from God, as it is generally applied in human writing and discourse to the *body*, to express its separation from the *soul*. Thus the GREAT SAVIOUR adopts this extraordinary language, "*I am the resurrection and the life; he that believeth in ME, though he were dead, yet shall he live; and whosoever liveth and believeth in ME, shall never die*" [John xi. 25, 26]; and in another place, "*Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die*" [John vi. 49, 50]: from which words it is evident, that the assertions, *shall never die*, and *shall not die*, have reference to the *soul* of man, and not to the *body*, since all believers *die*, as to the *body*, alike with unbelievers. To the same purpose, or in agreement with the same idea of *death*, the Apostle testifies, "*She that liveth in pleasure is dead while she liveth*" [1 Tim. v. 6]; and again,

“ *You hath he quickened, who were dead in trespasses and sins* ” [Ephes. ii. 1] ; where to *be dead while she liveth*, and to *be dead in trespasses and sins*, are expressions which can have no meaning, unless as applied to the *soul*, when in a state of separation, as to its best affections and thoughts, from its GREAT CREATOR and REDEEMER.

Will you pardon me now, my dear Sir, if I venture to assign the above idea of a *dead soul*, as the true cause and ground of all that alarm and painful apprehension excited in the minds of the bulk of mankind respecting *bodily death* ? For how is it possible that a *dead soul* should think of *bodily death* otherwise than as an *evil*, and of an evil too of the most enormous size and forbidding aspect ! We all feel a natural dread of a *thief* and a *robber*, and especially of an *assassin* in the dark. Yet what is *bodily death*, in the eyes of a *dead soul*, but such a *thief*, *robber*, and *assassin*,—since it is the proper characteristic of a *dead soul*, that it makes no provision for life after death ; and consequently, the death of the body cannot fail to be regarded by it as the plunderer of its property, and the murderer of its life and joys ?

But turn now your eyes from this *dead soul* to a *living soul*, and mark with due attention how the above judgment of the *dead soul*, respecting *bodily death*, is completely reversed by this *living soul*. First, however, let me call to your recollection, that by a *living*

soul I understand *the soul of every Christian*, who truly believes the Gospel, and sincerely forms his life according to its Divine precepts. The soul of such a Christian is therefore called a *living soul*, because he regards his life as a stream from a *Living Fountain*, the GREAT and HOLY GOD, and makes his provisions accordingly, by *laying up treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal*. Would you know what these *treasures* are? They are the love, the wisdom, the favour, the blessing, the protection of the GOD Whom he daily worships, and to Whom he daily looks, as the DIVINE GIVER of all good, and the powerful Preserver from all evil. He is moreover convinced, to his inexpressible joy, that this GREAT and HOLY GOD has His eternal kingdom, prepared for all those who love Him and keep his commandments ; and that, after bodily death, all true Christians live for ever happy in this kingdom, according to His gracious promise, “ *Where I am there shall also My servant be* ” [John xii. 26 ; xiv. 3]. In this kingdom, therefore, the heart of this true Christian lives, as in its proper habitation, even during his continuance here below in a body of flesh ; agreeably to the Divine declaration, “ *Where your treasure is there will your heart be also* ” [Matt. vi. 21].

And what now, let me ask, is the judgment which you conceive such a Christian will form respecting

bodily death? Is it possible that he should regard it as an *evil*, or as an *enemy*? Rather will he not view it as a *good*, and as a *friend*? Will not the *thief*, the *robber*, and the *assassin* be thus converted into a kind *benefactor*? For with such a Christian, what is his separation from a mortal and material body, but like the putting off a filthy and tattered garment that he may put on a robe of glory and immortality? What also is his separation from this lower world of sin, and sorrow, and shadow, but his introduction to the higher world of righteousness, and peace, and substance? What, again, is the adieu which he bids to the society of friends, to the gratifications of sense, to worldly fame, property, and dignity, but the welcome sounded in his ears by his angelic associates, attended with the delightful assurance, that his true friends are still with him, and that gratifications, fame, property and dignity, by death only change their names, from *earthly* to *heavenly*, from *natural* to *spiritual*, from *temporal* to *eternal*? Such then is the bright aspect of *bodily death* presented to the view of the *living soul* of every Christian.

And now, my dear Sir, I have only to beg leave to observe further on this very interesting subject, that both you, and I, and every other human being, are compelled, by the most absolute necessity, to make our choice, whether we will look at *bodily death* with the eyes of a *living soul*, or with those of a *dead soul*,

and that our judgment will be determined accordingly. In case, therefore, the *dead soul* influences our vision, we shall see nothing but a *distorted* object, which will affright and disturb us, and which, in spite of all our endeavours to the contrary, will be perpetually forcing itself on our optics and embittering all our joys; whereas, if our vision be formed by the *living soul*, all *distortion* will be done away, and we shall see nothing in *bodily death* but a glorious immortality putting to flight all the demons of fear, of disturbance, and of every other spiritual enemy.

What then remains, but that with uplifted eyes, and hearts, and hands, we supplicate the DIVINE MERCY of the MOST HIGH to bless us with *living souls*, by elevating our love to His love, our wisdom to His wisdom, our operations to His operation; that so we may view all objects according to their proper *features* and *colouring*, and thus be preserved from the misrepresentations of folly and of death? What remains, I say, but that in contemplating our own bodies, whether in *health*, in *sickness*, in *death*, or in any other circumstance and situation, as hinted at in my former letters, we regard them as the *significant manifestations of their parent mind*, intended by the MOST HIGH to lead us to the knowledge of *their parent*, and thus to the knowledge and love of Himself? But since all this is impossible to be effected, only so far as we acquire the habit of looking upwards from the *body* to

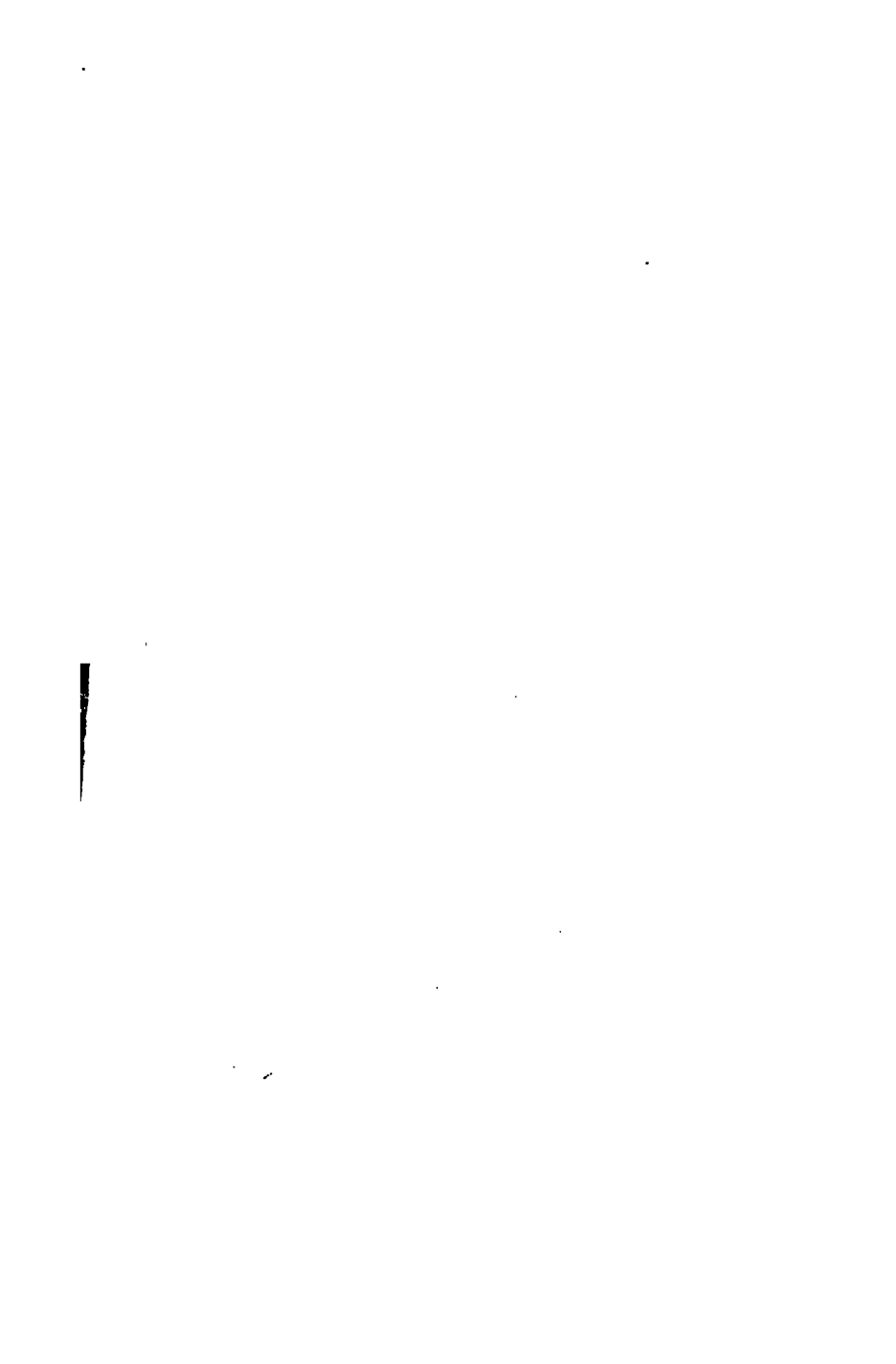
the *mind*, and from the *mind* to its MAKER ; and thus of opening and keeping open a communication between the ultimates of *dead matter* and the first principles of LIVING SPIRIT ; in agreement with the true purpose and full operation of the Divine EPHPHATHA [Mark vii. 34], may it be our daily and most earnest prayer, that every obstacle may, sooner or later, be removed which has a tendency to obstruct the interesting passage which leads from *corporeal sensations to mental affections*, and from *mental affections* to their DIVINE SOURCE, PRESERVER, and PURIFIER !

In the spirit of this prayer, I beg leave to subscribe myself,

Dear Sir,

Ever truly yours, &c.

AMEN.



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